J. Hughes.

THE

SPEECH

OF

LORD ERSKINE,

IN THE

HOUSE OF PEERS,

On the Second Reading of the Bill for preventing

MALICIOUS AND WANTON

CRUELTY TO ANIMALS.

TAKEN IN SHORT HAND.

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THE PUBLISHER of this Pamphlet conceives that no apology will be requisite on his part, for the pains he has taken to procure a correct copy of it, and for presenting the same to the world.

The principles of sound morality and humane policy which this Speech contains, cannot be too widely disseminated; and they may be the means, in this shape, of producing an effect on the feelings and practices of mankind, nearly equal to that proposed by legislative regulations. At the same time the sanction of law can never be more usefully bestowed, than in giving weight to doctrines which are frequently at variance with the prejudices and passions of mankind.

On the whole, it may be asserted, that this Speech contains such a condensed view of the

arguments in favour of a mild and humane treatment of the brute creation, as to claim a general introduction into families and seminaries of education, and to deserve circulation among the lower classes of society by the clergy, and by all moral and pious persons.

Bridge Street,
May 20, 1809.

SPEECH

OF

LORD ERSKINE.

My Lords,

I AM now to propose to the humane consideration of the House, a subject which has long occupied my attention, and which I own to your Lordships is very near my heart.

It would be a painful and disgusting detail, if I were to endeavour to bring before you the almost innumerable instances of cruelty to animals, which are daily occuring in this country, and which, unfortunately, only gather strength by any efforts of humanity in individuals to repress them, without the aid of the law.

These unmanly and disgusting outrages are most frequently perpetrated by the basest and most worthless; incapable, for the most part, of any reproof which can reach the mind, and who know no more of the law, than that it suffers them to indulge their savage dispositions with impunity.

Nothing is more notorious than that it is not only useless, but dangerous, to poor suffering animals, to reprove their oppressors, or to threaten them with punishment. The general answer, with the addiction of bitter oaths and increased cruelty is, WHAT IS THAT TO YOU?

If the offender be a servant, he curses you, and asks *if you are his master?* and if he be the master himself, he tells you that the animal is his own. Every one of your Lordships must have witnessed scenes like this. A noble Duke, whom I do not see in his place, told me only two days ago, that he had lately received this very answer. The validity of this most infamous and stupid defence arises from that defect in the law which I seek to remedy. Animals are considered *as property only*—To destroy or to abuse them, from malice to the proprietor, or with an intention injurious to his interest in them, is criminal—*but the animals themselves are without protection*—the law regards them not *substantively*—they have no RIGHTS!

I will not stop to examine whether public cruelty to animals may not be, under many circumstances, an indictable offence: I think it is, and if it be, it is so much the better for the argument I am about to submit to your Lordships. But if even this were clearly so, it would fall very short of the principle which I mean anxiously and earnestly to envite the House to adopt. I am to ask your Lordships, in the name of that God who gave to Man his dominion over the lower world, to acknowledge and recognize that dominion to be A MORAL TRUST. It is a proposition which no man living can deny, without denying the whole foundation of our duties, and every thing the bill proposes will be found to be absolutely corollary to its establishment; except, indeed, that from circumstances inevitable, the enacting part will fall short of that which the indisputable principle of the preamble would warrant.

Nothing, my Lords, in my opinion, is more interest-

ing than to contemplate the helpless condition of Man with all his godlike faculties, when stripped of the aids which he receives from the numerous classes of inferior beings, whose qualities, and powers, and instincts, are admirably and wonderfully constructed for his use. If, in the examination of these qualities, powers, and instincts, we could discover nothing else but that admirable and wonderful construction for man's assistance; if we found no organs in the animals for their *own* gratification and happiness—no sensibility to pain or pleasure—no grateful sense of kindness, nor suffering from neglect or injury—no senses analagous, though inferior to our own: if we discovered, in short, nothing but mere animated matter, obviously and exclusively subservient to human purposes, it would be difficult to maintain that the dominion over them was a trust; in any other sense at least than to make the best use for ourselves of the property in them which Providence had given us. But, my Lords, it calls for no deep or extended skill in natural history to know that the very reverse of this is the case, and that God is the benevolent and impartial author of all that he has created. For every animal which comes in contact with Man, and whose powers, and qualities, and instincts, are obviously constructed for his use, Nature has taken the same care to provide, and as carefully and bountifully as for man himself, organs and feelings for its own enjoyment and happiness. Almost every sense bestowed upon Man is equally bestowed upon them—Seeing—Hearing—Feeling—Thinking—the sense of pain and pleasure—the passions of love and anger—sensibility to kindness, and pangs from unkindness and neglect,

are inseparable characteristics of *their* natures as much as of *our own*. Add to this, my Lords, that the justest and tenderest consideration of this benevolent system of Nature is not only consistent with the fullest dominion of Man over the lower world, but establishes and improves it. In this, as in every thing else, the whole moral system is inculcated by the pursuit of our own happiness. In this, as in all other things, our duties and our interests are inseparable. I defy any man to point out any one abuse of a brute which is property, by its owner, which is not directly against his own interest. Is it possible then, my Lords, to contemplate this wonderful arrangement, and to doubt for a single moment that our dominion over animals is a trust? They are created indeed for our USE, but not for our ABUSE. Their freedom and enjoyments, when they cease to be consistent with our just dominion and enjoyments, can be no part of their natures; but whilst they are consistent, I say their rights, subservient as they are, ought to be as sacred as our own. And although certainly, my Lords, there can be no LAW for Man in that respect, but such as he makes for himself, yet I cannot conceive any thing more sublime, or interesting, more grateful to Heaven, or more beneficial to earth, than to see such a spontaneous restraint imposed by Man upon himself.

This subject is most justly treated by one of the best poets in our language.

Mr. Cowper in the Task says:—

The sum is this:—If man's convenience, health, or safety interfere, his rights and claims are paramount, and must extinguish theirs, else they are all——

He then proceeds in a most affecting and sublime appeal to our humanity and justice. I have not a sufficient recollection of it, and I will not destroy the effect of it by misrepeating it.

The same subject is touched upon, in most eloquent prose, in the theological works of Mr. Jones, which were put into my hands the other day by my worthy and excellent friend at your table.

Here Lord Erskine read an extract. Mr. Young, of Trinity College, Cambridge, has also published an excellent treatise on the subject; and many of the most worthy and respectable of the clergy have done honour to their sacred functions, by impressing upon their congregations the divine commands, as it regards this important duty.

Every other branch of our duties, when subject to frequent violation, has been recognized and inculcated by our laws; and the breaches of them repressed by punishments. And why not in this, where our duties are so important, so universally extended, and the breaches of them so frequent and so abominable?

But in what I am proposing to your Lordships, disinterested virtue, as in all other cases, will have its own certain reward. The humanity you shall extend to the lower creation will come abundantly round in its consequences to the whole human race. The moral sense which this law will awaken and inculcate, cannot but have a most powerful effect upon our feelings and sympathies for one another. The violences and outrages committed by the lower orders of the people are offences more owing to want of thought and reflection, than to any malignant principle, and whatever, therefore, sets them

a thinking upon the duties of humanity, more especially where they have no rivalries nor resentments, and where there is a peculiar generosity in forbearance and compassion, has an evident tendency to soften their natures, and to moderate their passions in their dealings with one another.

The effect of laws which promulgate a sound moral principle is incalculable; I have traced it in a thousand instances, and it is impossible to describe its value.

My Lords, it was in consequence of these simple views, and on those indisputable principles, that I have framed the preamble of the very short Bill which I now present for a second reading to the House. I might without preamble or preface, have proposed at once to enact, if not to declare, wilful and wanton cruelty to the animals comprehended in it to be a misdemeanor, looking as I now do to the Commons, to enforce the sanction of the law by pecuniary penalties. But then the grand efficacious principle would have been obscured; which, if fortunately adopted by your Lordships, will enact this law as a spontaneous rule in the mind of every man who reads it—which will make every human bosom a sanctuary against cruelty—which will extend the influence of a British statute beyond even the vast bounds of British jurisdiction, and consecrate, perhaps, in all nations, and in all ages, that just and eternal principle which binds the whole living world in one harmonious chain, under the dominion of enlightened Man, the lord and governor of all.

I will now read to your Lordships the preamble as I have framed it.

" Whereas it has pleased Almighty God to subdue

to the dominion, use and comfort of man, the strength and faculties of many useful animals, and to provide others for his food; and whereas the abuse of that dominion by cruel and oppressive treatment of such animals, is not only highly unjust and immoral, but most pernicious in its example, having an evident tendency to harden the heart against the natural feelings of humanity."

This preamble may be objected to as too solemn and unusual in its language; but it must be recollected that the subject of the Bill is most peculiar and unusual; and it being impossible to give practicable effect to the principle in its full extent, it became the more necessary, in creating a duty of imperfect obligation where legal restraints would be inefficacious or impossible, to employ language calculated to make the deepest impression upon the human mind, so as to produce, perhaps, more than the effect of law, where the ordinary sanctions of law were wanting.

It may be now asked, my Lords, why, if the principle of the Bill be justly unfolded by this preamble, the enacting part falls so very short of protecting the whole animal world, or at all events those parts of it which come within the reach of Man, and which may be subject to abuse. To that I answer—It does protect them to a certain degree, by the very principle which I have been submitting to your consideration, and to protect them further, would be found to be attended with insurmountable difficulties, and the whole Bill might be wrecked by an impracticable effort to extend it. But I shall be happy to follow others in the attempt. The Bill, however, as it regards *all* animals,

creates a duty of imperfect obligation, and your Lordships are very well aware that there are very many and most manifest and important moral duties, the breaches of which, human laws cannot practically deal with, and this I fear will be found to be the case in the subject now under consideration.

Animals living in a state of nature would soon overrun the earth, and eat up and consume all the sustenance of Man, if not kept down by the ordinary pursuits and destruction of them, by the only means in which they can be kept down and destroyed; and it is remarkable that other animals have been formed by Nature, with most manifest instincts to assist us in this necessary exercise of dominion; and indeed, without the act of Man, these animals would themselves prey upon one another, and thus be visited by death, the inevitable lot of all created things, in more painful and frightful shapes. They have, besides, no knowledge of the future, and their end, when appropriated fitly for our food, is without prolonged suffering. This economy of Providence, as it regards animals, which from age to age have lived in an unreclaimed state, devoted to the use of Man and of each other, may serve to reconcile the mind to that mysterious state of things in the present fallen and imperfect condition of the world.

This state of wild animals is further strikingly illustrated by the view of such of them as have been spared from the human huntsman, or the more numerous tribes of animals of prey. They are swept away by the elements in hard winters, retiring, as most of them do, to a solitary, protracted, and painful death.

Old age, my Lords, even amongst men, is but a rare

blessing; amongst such brutes, perhaps never. Old age can only be supported in comfort by that aid and tenderness from others, arising from the consciousness of those ties of Nature, which it has not pleased the Divine Providence to dispense to the lower world, but which, as the greatest of all blessings, it has communicated to Man. When the brutes have fulfilled their duties to their young, for their protection, they know them no more, and die of old age, or cold, or hunger, in view of one another, without sympathy, or mutual assistance, or comfort.

It is the same to a certain extent with regard to those reclaimed animals devoted to Man's use for food, whose faculties, as far as our observation is capable of a just comparison, approach nearer to human reason. The old age even of such animals, for the reasons adverted to, would seldom be satisfactory. When they pass, therefore, from life to death, in a manner which gives them no foretaste of their doom, and consequently no sense of pain or sorrow in the road to it, the ways of God are justified to Man.

The Bill, therefore, as it regards wild animals, could not easily have been framed for practicable operation, except by sanctioning as it does the principle of the preamble, which will, I trust, insensibly extend its influence to the protection of every thing that has life; by bringing habitually into the view of the mind the duties of imperfect obligation which it inculcates; and with regard to animals bred by man, or reclaimed for food, it will directly protect them against the cruelties which are generally committed on them, viz. the unmercifully driving them and beating them on their

passage to fairs and markets, and against unnecessary sufferings in the hour of death.

Before I leave this part of the subject, I think it right to advert to the practice of bull-baiting. I did not intend to have touched on it, but as I find that some who support the principle of this bill, feel a difficulty as it regards this practice, it becomes necessary to consider how it will be affected by its operation.

A Bill was brought into the House of Commons, whilst I had the honour of a seat there, to repress this practice, but not upon the true principle. The framers of it were, I am persuaded, actuated by motives of humanity; but they mixed with it very laudable objects of human policy, which rather obscured the principle of protection to the animals. One great object of the Bill, and it was laudable on that account, was, to put an end to sports which led away the servants and labourers of manufacture and husbandry from the service of their masters.

The attack upon bull-baiting coming in this questionable shape, was defended as politic by talents capable of defending any thing; but talents (I am ready to admit) possessed by a person of as humane and feeling a mind as ever distinguished any man—a man, besides, of a most beautiful genius, and whom I have always esteemed and honoured*. The truth is, my Lords, that the matter was never fairly presented to his heart, and his intellect had got a wrong bias upon the subject. I shall not, however, come in contact with my excellent friend in his different view of this subject.

This Bill says not a word about bull-baiting. I only

* Supposed to be Mr. Windham.

include a bull in my catalogue of protected animals. They, therefore, who support the practice, may still support it successfully, if they can convince a Court and Jury, and the other Magistracies of their countrymen, that it does not fall within the description of wilful and wanton cruelty; and if that shall be the general feeling of Courts and Magistrates on the subject, the practice will cease to be supported.

As to the tendency of barbarous sports of any kind or description whatsoever, to nourish the national characteristic of manliness and courage, the only shadow of argument I ever heard upon such occasions, all I can say is this: that from the mercenary battles of the lowest of beasts (viz. human boxers), up to those of the highest and noblest that are tormented by Man for his degrading pastime, I enter this public protest against it. I never knew a man remarkable for heroic bravery, whose very aspect was not lighted up by gentleness and humanity; nor a kill him and eat him countenance that did not cover the heart of a bully or a poltroon.

As to other reclaimed animals which are not devoted to our use as food, but which are most wonderfully organized to assist Man in the cultivation of the earth, and by their superior activity and strength to lessen his labour, in the whole circle of his concerns, different protections become necessary, and they are also provided for by the bill, and without the loss or abridgment of any one right of property in such animals. On the contrary, all its provisions protect them, as property, from the abuses of those to whose care and government their owners are obliged to commit them. They also reach the owners themselves, if, from an inordinate desire of gain, or other selfish consideration, they

abuse the animals their property, which is limited to their USE.

It would be wasting your Lordships' time if I were to enumerate the probable cases which this part of the Bill will comprehend. It is well observed by an Italian Philosopher, "that no man desires to hear what he has already seen." Your Lordships cannot have walked the streets, or travelled on the roads, without being perfectly masters of this part of the subject. You cannot but have been almost daily witnesses to most disgusting cruelties practised upon beasts of carriage and burthen, by the violence and brutality of their drivers. To distinguish such brutality and criminal violence, from severe, but sometimes necessary discipline, may at first view appear difficult, and on that account a serious objection to the Bill; but when I come to that part of the subject, I pledge myself to shew that it involves no difficulty whatsoever. But there are other abuses far more frequent and important, which will require a more particular consideration. For one act of cruelty in servants, there are an hundred in the owners of beasts of labour and burthen, sometimes committed by the owners alone, from a scandalous desire of gain, and sometimes in a most unworthy partnership with their superiors, who are equally guilty, with no gain at all, nor for any motive that it would not be disgraceful to acknowledge. I allude, my Lords, to our unhappy post-horses. It is not my wish, my Lords, to be a fanciful reformer of the world, nor to exact that the manners and customs of a highly civilized nation, should be brought to the standard of simplicity and virtue, if indeed such a standard ever

existed upon earth. I do not seek to appoint inspectors to examine the books of inn-keepers, so as to punish any excess in the numbers of their stages, as you do an excess of outside passengers on the roofs of coaches. I know there are very many cases (which could not be brought strictly within the scope of necessities) where these poor animals must grievously suffer, yet where no law can properly reach to protect them. The demands, though not imminent, of human health, and even of convenience; the occasional exigencies of commerce; the exercise of franchises, and many other cases which must occur to every body, would furnish obvious exceptions without violation of the principle, and which every Court and Magistrate would know how to distinguish. But the Bill, if properly executed, would expose inn-keepers to a reasonable punishment, who will palpably devote an innocent animal to extreme misery, if not to death itself, by a manifest and outrageous excess of labour, rather than disoblige a mere traveller, engaged in no extraordinary business, lest in future he should go to the inn opposite—when the law shall give a rule for both sides of the way, this most infamous competition will be at an end.

For my own part, my Lords, I can say with the greatest sincerity to your Lordships, that nothing has ever excited in my mind greater disgust, than to observe what we all of us are obliged to see every day in our lives—Horses panting—what do I say! literally dying under the scourge, when on looking into the chaises, we see them carrying to and from London men and women, to whom or to others it can be of no possible signification whether they arrive one day sooner or

later, and sometimes indeed whether they ever arrive at all. More than half the post-horses that die from abuse in harness, are killed by people, who, but for the mischief I am complaining of, would fall into the class described by Mr. Sterne, of simple or harmless travellers, galloping over our roads for neither good nor evil, but to fill up the dreary blank in unoccupied life. I can see no reason why all such travellers should not endeavour to overcome the *ennui* of their lives, without kiling poor animals, more innocent and more useful than themselves. To speak gravely, my Lords, I maintain that human idleness ought not to be permitted, by the laws of enlightened Man, to tax for nothing, beyond the powers which God has given them, the animals which his benevolence has created for our assistance.

But another abuse exists, not less frequent and much more shocking, because committed under the deliberate calculation of intolerable avarice. I allude to the practice of buying up horses when past their strength, from old age or disease, upon the computation (I mean to speak literally) of how many days torture and oppression they are capable of living under, so as to return a profit with the addition of the flesh and skin, when brought to one of the numerous houses appropriated for the slaughter of horses. If this practice only extended to carrying on the fair work of horses to the very latest period of labour, instead of destroying them when old or disabled, I should approve instead of condemning it. But it is most notorious, that with the value of such animals all care of them is generally at an end, and you see them (I speak literally, and of a

systematic abuse) sinking and dying under loads, which no man living would have set the same horse to, when in the meridian of his strength and youth.

This horrid abuse, my Lords, which appears at first view to be incapable of aggravation, is nevertheless most shockingly aggravated when the period arrives at which one would think cruelty must necessarily cease, when exhausted Nature is ready to bestow the deliverance of death. But even then, a new and most atrocious system of torture commences, of which, my Lords, I could myself be a witness in your committee, as it was proved to my own perfect satisfaction, and that of my friend Mr. Jekyll, upon the information of a worthy Magistrate, who called our attention to the abuse. But perhaps, my Lords, I shall better describe it, as it will at the same time afford an additional proof of these hideous practices, and of their existence at this hour, by reading a letter which I received but two days ago, the facts of which I am ready to bring in proof before your Lordships.

Here Lord Erskine read an extract from a letter which stated—

"A very general practice of buying up horses still "alive, but not capable of being even further abused by "any kind of labour. These horses, it appeared, were "carried in great numbers to slaughter-houses, but "not killed at once for their flesh and skins, but left "without sustenance, and literally starved to death, "that the market might be gradually fed. The poor "animals in the mean time being reduced to eat their "own dung, and frequently gnawing one another's "manes in the agonies of hunger."

Can there be a doubt, my Lords, that all such shocking practices should be considered and punished as misdemeanors? Here again it may be said that the Bill, in this part of it, will invest Magistrates with a novel and dangerous discretion. I am not yet arrived at that part of the case, though I am fast approaching it; when I do, I pledge myself without *fear* to maintain the contrary, to the satisfaction of every one of your Lordships, more especially including the learned Lords of the House. No less frequent and wicked an abuse, is the manifest overloading of carriages and animals of burden, particularly asses, and as far as this poor animal is unjustly considered an emblem of stupidity, the owners who thus oppress him are the greater asses of the two. The same may be said of keeping animals without adequate food to support their strength, or even their existence—this frequently happens to beasts impounded for trespasses; I have had complaints of this abuse from all parts of the country. The notice to the owner is seldom served, and thus the poor innocent animal is left to starve in the pound.—As far as an animal is considered merely as property, this may be all very well, and the owner must find him out at his peril, but when the animal is looked to, upon the principle of this Bill, the impounder ought to feed him, and charge it to the owner as part of he damages.

Only one other offence remains, which I think it necessary to advert to, which it is difficult sufficiently to expose and stigmatize, from the impudence with which it is every day committed, as if the perpetrators of this kind of wickedness were engaged in something extremely entertaining and innocent, if not merito-

rious—I allude to those extravagant betts for trying the strength and indurance of horses—not those animating races, properly so called, which the horse really enjoys, and which, though undoubtedly attended with collateral evils, has tended greatly to improve the breed of that noble and useful animal. The contests which I consider as wilful and wanton cruelty, are of a different kind—I maintain that no man, without being guilty of that great crime, can put it upon the uncertain and mercenary die, whether in races against time—no—not properly so called, but rather journeys of great distances within limited periods, the exertions shall very far exceed the ordinary power which Nature has bestowed on the unhappy creature, thus wickedly and inhumanly perverted from the benevolent purposes of their existence.

All the observations I have just been making to your Lordships, undoubtedly apply to the maliciously tormenting any animal whatsoever, more especially animals which we have voluntarily reclaimed and domesticated; and yet I fairly own to your Lordships, that as the Bill was originally drawn, and as it stood until a few days ago, it would not have reached many shameful and degrading practices. The truth is, that I was afraid to run too rapidly and directly against prejudices. But on conversing with very enlightened and learned men, I took courage in my own original intention, and introduced the concluding clause, which comprehended the wickedly and wantonly tormenting any reclaimed animal; the effect of which in practice I will explain hereafter, when I come to shew the practicability of executing the law without trespassing upon

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the just rights and privileges of mankind. If your Lordships, however, shall ultimately differ from me in this part of the subject, you can strike out this clause in the Committee. I have purposely kept it quite distinct and separate from the rest of the Bill, as I originally framed it, being resolved to carry an easy sail at first, for fear of oversetting my vessel in a new and dangerous navigation.

I now come, my Lords, to the second part of the case, which will occupy but a small portion of your Lordships' time, on which I am afraid I have trespassed but too long already. *Hear! Hear! Hear!*

Supposing, now, your Lordships to be desirous of subscribing to the principles I have opened to you, and to feel the propriety of endeavouring to prevent as far as possible the inhuman cruelties practised upon animals, so general and so notorious, as to render a more particular statement of them as unnecessary as it would have been disgusting; the main question will then arise, viz. How the jurisdiction erected by this Bill, if it shall pass into a law, may be executed by courts and Magistrates, without investing them with a new and arbitrary discretion.

My Lords, I feel the great importance of this consideration, and I have no desire to shrink from it; on the contrary I invite your Lordships to the closest investigation of it, and for that purpose I will myself anticipate every possible objection of that description, and give your Lordships, in a very few words, the most decisive answers to them.

How, it may be first asked, are Magistrates to distinguish between the justifiable labours of the animal,

which from Man's necessities is often most fatiguing, and apparently excessive, and that real excess which the Bill seeks to punish as wilful and wanton cruelty? How are they to distinguish between the blows which are necessary, when beasts of labour are lazy or refractory, or even blows of sudden passion and temper, from deliberate, cold-blooded, ferocious cruelty, which we see practised every day we live, and which have a tendency, as the preamble recites, to harden the heart against all the impulses of humanity?

How, in the same manner, are they to distinguish between the fatigues and sufferings of beasts for slaughter, in their melancholy journeys to death in our markets, from unnecessary and therefore barbarous aggravations of them?

Here, my Lords, I am at home;—here I know my course so completely, that I can scarcely err. I am no speculator upon the effect of the law which I propose to you, as the wisest legislators must often be, who are not practically acquainted with the administration of justice. Having passed my life in our courts of law when filled with the greatest judges, and with the ablest advocates, who from time to time have since added to their number, I know with the utmost precision the effect of it in practice, and I pledge myself to your Lordships, that the execution of the Bill, if it passes into law, will be found to be most simple and easy; raising up no new principles of law, and giving to courts no larger discretion nor more difficult subjects for judgment than they are in the constant course of exercising.

First of all, my Lords, the law I propose to your

the just rights and privileges of mankind. If your Lordships, however, shall ultimately differ from me in this part of the subject, you can strike out this clause in the Committee. I have purposely kept it quite distinct and separate from the rest of the Bill, as I originally framed it, being resolved to carry an easy sail at first, for fear of oversetting my vessel in a new and dangerous navigation.

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Supposing, now, your Lordships to be desirous of subscribing to the principles I have opened to you, and to feel the propriety of endeavouring to prevent as far as possible the inhuman cruelties practised upon animals, so general and so notorious, as to render a more particular statement of them as unnecessary as it would have been disgusting: the main question will then arise, viz. How the jurisdiction erected by this Bill, if it shall pass into a law, may be executed by courts and Magistrates, without investing them with a new and arbitrary discretion.

My Lords, I feel the great importance of this consideration, and I have no desire to shrink from it; on the contrary I invite your Lordships to the closest investigation of it, and for that purpose I will myself anticipate every possible objection of that description, and give your Lordships, in a very few words, the most decisive answers to them.

How, it may be first asked, are Magistrates to distinguish between the justifiable labours of the animal,

which from Man's necessities is often most fatiguing, and apparently excessive, and that real excess which the Bill seeks to punish as wilful and wanton cruelty? How are they to distinguish between the blows which are necessary, when beasts of labour are lazy or refractory, or even blows of sudden passion and temper, from deliberate, cold-blooded, ferocious cruelty, which we see practised every day we live, and which have a tendency, as the preamble recites, to harden the heart against all the impulses of humanity?

How, in the same manner, are they to distinguish between the fatigues and sufferings of beasts for slaughter, in their melancholy journeys to death in our markets, from unnecessary and therefore barbarous aggravations of them?

Here, my Lords, I am at home;—here I know my course so completely, that I can scarcely err. I am no speculator upon the effect of the law which I propose to you, as the wisest legislators must often be, who are not practically acquainted with the administration of justice. Having passed my life in our courts of law when filled with the greatest judges, and with the ablest advocates, who from time to time have since added to their number, I know with the utmost precision the effect of it in practice, and I pledge myself to your Lordships, that the execution of the Bill, if it passes into law, will be found to be most simple and easy; raising up no new principles of law, and giving to courts no larger discretion nor more difficult subjects for judgment than they are in the constant course of exercising.

First of all, my Lords, the law I propose to your

Lordships is not likely to be attended with abuse in prosecution, a very great, but I am afraid an incurable evil in the penal code. I stimulate no mercenary informers, which I admit often to be necessary to give effect to criminal justice. I place the lower world entirely under the genuine unbought sympathies of Man.

No one is likely to prosecute by indictment, or to carry a person before a Magistrate, without probable, or rather without obvious and flagrant cause, when he can derive no personal benefit from the prosecution, nor carry it on without trouble and expence. The law is, therefore, more open to the charge of inefficacy than of vexation.

It can indeed have no operation except when compassionate men (and I trust they will become more numerous from the moral sense which this Bill is calculated to awaken), shall set the law in motion against manifest and disgusting offenders, to deliver themselves from the pain and horror which the immediate view of wilful and wanton cruelty is capable of exciting, or is rather sure to excite in a generous nature.

What possible difficulty then can be imposed upon the Magistrate, who has only to judge upon *hearing*, from his own humane feelings, what such disinterested informers have judged of from having *seen* and *felt*. The task is surely most easy, and by no means novel. Indeed, the whole administration of law, in many analogous cases, consists in nothing else but in discriminations generally more difficult in cases of personal wrongs.

Cruelty to an apprentice, by beating, or over labour, is judged of daily upon the very principle which this

bill will bring into action in the case of an oppressed animal.

To distinguish the severest discipline to command obedience, and to enforce activity in such dependents from brutal ferocity and cruelty, never yet puzzled a judge or a jury, never at least in my very long experience; and when want of sustenance is the complaint, the most culpable over-frugality is never confounded with a *wicked* and malicious privation of food.

The same distinctions occur frequently, upon the plea of moderate chastisement, when any other servant complains of his master, or when it becomes necessary to measure the degree of violence, which is justifiable in repelling violence, or in the preservation of rights.

In the same manner the damage from a frivolous assault or of a battery, the effect of provocation or sudden temper is daily distinguished in our Courts, from a severe and cold-blooded outrage. A hasty word, which just conveys matter that is actionable, is in the same manner distinguished in a moment from malignant and dangerous slander. Mistakes in the extent of authority, which happen every day in the discharge of the complicated duties of the magistracy, are never confounded for a moment, even when they have trenched severely upon personal liberty, with an arbitrary and tyrannous imprisonment. Unguarded or slight trespasses upon property, real or personal, are in the same way the daily subjects of distinction from malicious deprivations of rights, or serious interruptions of their enjoyment.

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daily in our Courts—when Libel or no Libel is the question. A line must be drawn between injurious calumny, and fair, though perhaps unpleasant animadversion; but plain good sense without legal subtlety is sure to settle it with justice—so every man may enjoy what is his own, but not to the *injury* of his neighbour. What is an injury, or what only a loss, without being injurious, is the question in all cases of Nuisance, and they are satisfactorily settled by the common understandings and feelings of mankind.

My Lords, there would be no end of these analogies, if I were to pursue them; I might bring my whole professional life, for near thirty years, in review before your Lordships.

I appeal to the learned Lords of the House, whether these distinctions are not of daily occurrence—I appeal to my noble and learned friend on the woolsack, whether, when he sat as Chief Justice of the Common Pleas, he found any difficulty in these distinctions—I appeal to my noble and learned friend, who sits just by him, whose useful and valuable life is wholly occupied amidst these questions, whether they are doubtful and dangerous in the decision, and whether they are not precisely in point with the difficulties which I have anticipated, or with any others which opponents to the Bill can possibly anticipate—I make a similar appeal to another noble and learned friend, who has filled the highest situation, I do not see him at this moment in his place, but to him also, I might make the same fearless application.

I cannot, therefore, conceive a case on which a Ma-

gistrate would be exposed to any difficulty under this Bill, if it should pass into a law.

The cruelties which I have already adverted to, are either committed by owners or by servants charged with the care and government of horses and other cattle. If the owner, unmercifully directs them to be driven to most unreasonable distances, or with burthens manifestly beyond their powers; if he brings them up when past the age of strength, not for a use correspondent to their condition, but upon the barbarous and wicked computation of how long they can be tortured to profit; in neither of these cases can the cruelty be imputed to the servant whom you meet upon the road, struggling to perform the unjust commands of his employer. The master is the obvious culprit—Respondent Superior—the spectators and the servant are the witnesses—and these are the cases where an indictment would operate as a most useful example, without oppression to those who thus offend *systematically* against every principle of humanity and justice.

On the other hand, when no cruel commands are given to the servant, but his own malice offends at once against his master and the unhappy animal which he wickedly abuses, he of course is alone responsible; and these are the cases in which a summary jurisdiction would be most generally resorted to, as more favourable at once to the disinterested informer and to the offender, who would be thus punished with a small penalty, and be delivered from an expensive prosecution.

The other House of Parliament will no doubt accomplish this in the further progress of the Bill.

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But in neither of these cases, which comprehend in-

deed, every abuse which the Bill extends to, is there any kind of danger that it will work oppression, or produce uncertainty in decision.

A man cannot, if an owner, be the subject of an indictment, because he may have been less considerate and merciful than he ought to be; nor if a servant, for an unreasonable blow of temper upon an unmanageable charge. No, my Lords, every indictment or information before a Magistrate must charge the offence, to be committed maliciously, and with wanton cruelty, and the proof must correspond with the charge. This Bill makes no act whatever a misdemeanor that does not plainly indicate to the Court or Magistrate a malicious and wicked intent; but this generality is so far from generating uncertainty, that I appeal to every member in our great profession, whether, on the contrary, it is not in favour of the accused, and analagous to our most merciful principles of criminal justice? So far from involving the Magistrate in doubtful discriminations, he must be himself shocked and disgusted before he begins to exercise his authority over another. He must find malicious cruelty; and what that is can never be a matter of uncertainty or doubt, because Nature has erected a standard in the human heart, by which it may be surely ascertained.

This consideration surely removes every difficulty from the last clause, which protects from wilful, malicious and wanton cruelty all reclaimed animals. Whatever may be the creatures which by your own voluntary act, you chuse to take from the wilds which Nature has allotted to them, you must be supposed to exercise this admitted dominion, for use, or for pleasure, or

from curiosity. If for use, enjoy that use in its plenitude; if the animal be fit for food, enjoy it decently for food; if for pleasure, enjoy that pleasure, by taxing all its faculties for your comfort; if for curiosity, indulge it to the full. The more we mix ourselves with all created matter, animate, or inanimate, the more we shall be lifted up to the contemplation of God. But never let it be said, that the law should indulge us in the most atrocious of all propensities, which, when habitually indulged in, on beings beneath us, destroys every security of human life, by hardening the heart for the perpetration of all crimes.

The times in which we live, my Lords, have read us an awful lesson upon the importance of preserving the moral sympathies. We have seen that the highest state of refinement and civilization will not secure them. I solemnly protest against any allusion to the causes of the revolutions which are yet shaking the world, or to the crimes or mistakes of any individuals in any nation; but it connects itself with my subject to remark, that even in struggles for human rights and privileges, sincere and laudable as they occasionally may have been, all human rights and privileges have been trampled upon, by barbarities far more shocking than those of the most barbarous nations, because they have not merely extinguished natural unconnected life, but have destroyed (I trust only for a season) the social happiness and independence of mankind, raising up tyrants to oppress them all in the end, by beginning with the oppression of each other. All this, my Lords, has arisen from neglecting the cultivation of the moral

sense, the best security of States, and the greatest consolation of the world.

My Lords, I will trouble your Lordships no longer than with admitting, for the sake of the argument, that there may be cases, especially in the beginning, where the execution of the bill may call for the exercise of high judicial consideration, through the dignity and learning of the supreme court of criminal jurisdiction. And here I cannot help saying, that it adds greatly to the security I feel upon this part of the subject, that when the Bill shall have received the sanction of Parliament, it will be delivered over to my noble and learned Friend, who presides so ably in the Court of King's Bench. From his high authority, the inferior Magistracies will receive its just interpretation, and from his manly and expressive eloquence, will be added, a most useful inculcation of its obligations.

For I must once again impress upon your Lordships' minds, the great, the incalculable effect of wise laws, when ably administered upon the feelings and morals of mankind. We may be said, my Lords, to be in a manner new created by them, under the auspices of Religion, in whose steps they must ever tread, to maintain the character of wisdom; they make all the difference between the savages of the wilderness and the audience I am now addressing.—The cruelties which we daily deplore, in children and in youth, arise from defect in education, and that defect in education from the very defect in the law, which I ask your Lordships to remedy. From the moral

sense of the Parent re-animated, or rather in this branch created by the law, the next generation will feel, in the first dawn of their ideas, the august relation they stand in to the Lower World, and the trust which their station in the universe imposes on them, and it will not be left to a future Sterne to remind us, when we put aside even a harmless insect, that the world is large enough for both. This extension of benevolence to objects beneath us, become habitual by a sense of duty inculcated by law, will reflect back upon our sympathies to one another, so that I may venture to say firmly to your Lordships, that the Bill I propose to you, if it shall receive the sanction of Parliament, will not only be an honour to the country, but an æra in the history of the world.

Lord Erskine concluded with a few observations, regarding the future progress of the Bill in the Committee, which are not material to the principle of the law, and which we therefore do not print.

FINIS.

T. Gillet, Printer, Crown Court, Fleet Street, London.

The Study of the Scriptures recommended.

AN

ATTEMPT

TO ILLUSTRATE

The Beauty of ſome Parts of Scripture;

PARTICULARLY

The SONG of MOSES,

In the 32d Chapter of *Deuteronomy*:

AND

The Epiſtle of St. *Paul* to *Philemon*.

WITH

An *Endeavour* to vindicate that Paſſage in the 9th Chapter of *Romans*, where the Apoſtle ſays, "He "could wiſh himſelf accurſed from Chriſt for his "Brethren," againſt the Interpretation of Dr. *Bandinel*.

To which is added,

A Short MORAL ESSAY:

By CRITO.

Search the Scriptures. *New Teſtament.*
Renounce St. Evremont, and read St. Paul. *Young's Night Thoughts.*

——— Si quid noviſti rectius iſtis,
Candidus imperti, ſi non, his utere mecum. *Horace.*

COVENTRY:
Printed for the Author, by T. LUCKMAN:
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[Price TWO SHILLINGS.]

[1782.]

TO

The READER.

PREFACES and dedications are become ſo neceſſary to a publication, whether it be a ſtupendous folio, or a ſix-penny pamphlet of an hour's reading, that omitting them would be to incur the imputation of ſingularity.—Prefaces by way of herald, to proclaim the merits of a book beforehand, (whether real or imaginary, no matter) and dedications to recommend it to the patronage of ſome one, famous rather for wealth than learning, and who is flattered for virtues exiſting only in the author's brain. But dedications of ſuch ſort I abhor and deſpiſe: for it is now become ſo uſual to cram them with ſuch filthy, nauſeating ſtuff, that one would think it almoſt impoſſible to write a dedication of another kind, and compoſed of other materials. That immortal genius *Dryden*,

has ſullied his reputation, and left an indelible ſtigma upon his character, by deſcending to ſuch fulſome flattery, with which all his dedications are crammed. —Such meanneſs is beneath the dignity and independent ſpirit of a Briton!

For this cauſe I hate them in general; nevertheleſs not to ſeem odd and ſingular, I will make what I am now writing conſiſt both of dedication and preface. And if any one elſe ſhould follow me in making them both one, I beg to have the honour of the invention.

And firſt I dedicate it to every one, who ſhall honour this eſſay with his peruſal: aſſuring him that if he is either pleaſed or profited in the leaſt degree, I am ſufficiently rewarded. But if by chance he ſhould receive neither profit nor pleaſure, (which is very likely to be the caſe) I can only inform him that I am ſincerely ſorry. But more particularly I beg leave to dedicate it to my worthy friend Eugenio; praying him to accept of this *triſle*, as a ſmall teſtimony how much his friendſhip is valued by the writer, and to remain an imperfect

and frail memorial of it. And if this publication, with which I trouble the world, (and for which I humbly intreat their candour) ſhould be reckoned uſeleſs and inſipid, the *diſgrace* (harſh-ſounding name) I will wholly reflect upon myſelf; ſerving only to ſhew that it is his misfortune to be acquainted with ſo dull a writer. Every attempt however to forward or promote literature, whether well executed or not, is really praiſe-worthy. The preſent age is famous for learning of every kind. In hiſtory we have a Gibbon not exceeded by any hiſtorian of old for accuracy, and attic elegance of ſtile. In biography we have a Johnſon, rendered for ever illuſtrious by that excellent work the lives of the Engliſh poets.— But (to what it is owing let the attentive obſerver of manners aſſert) the ſcriptures ſeem in general neglected. To contribute in a very ſmall degree to promote an attention to them, is the intent of this eſſay; but principally to excite ſome abler hand to the taſk of illuſtrating the beauties of the ſacred work, of which I have only given an imperfect ſketch. It is ſomewhat to be pitied, though, perhaps, not very aſtoniſhing, that

in this poliſhed age, diſtinguiſhed for univerſal ſcience, the ſcriptures, which contain ſuch important doctrine, ſhould be no more regarded. Every other part of learning is aſſiduouſly cultivated; and it muſt be no ſmall pleaſure to the lover of his country, as well as to the lover of literature, to ſee the younger ſon of a noble Earl, wiping away the opprobrium, which was caſt upon our nobility for ignorance and a diſregard to letters, and ſtepping forth boldly in the ranks of learning. The reader will gueſs I hint at the publication of a poem by the Hon. Charles John Fielding, younger ſon to the Earl of Denbigh. It ſhews the appearance of genius, that will, it is hoped, do honour to the literature of this kingdom, as well as to its nobility. For few of them, as the Critical Reviewers expreſs it, are "guilty "of publication."

It may perhaps be expected that I ſhould offer ſomething by way of apology for the unconnected and *digreſſory* manner (if I may be allowed the expreſſion) in which this eſſay is written. But I ſhall neither trouble myſelf, nor the reader with any ſpecious

ſpecious and forged excuſes. I ſubmit it with all its faults to the candour of the good-natured: and to make him ſome amends for whatever he may not like in it, I promiſe him he will at the end receive both profit and pleaſure by the peruſal of a little moral eſſay, which is not my compoſition *(as the reader will eaſily perceive)* but which I met with accidentally, and which I think was never before printed. The pleaſing ſtile in which it is written, the manner in which the ſubject is treated, and the novelty of the thoughts, will excuſe me, I hope, in adding it to this treatiſe; that thoſe, to whom critical ſpeculations are dull and unintereſting, may not go away quite diſſatisfied, but may find at laſt ſomething, which at the ſame time that it amuſes, will alſo improve and invigorate their heart.

P. S. We will juſt add by way of poſtſcript, that we have thought proper to divide it into ſections for the eaſe of the reader.

AN ATTEMPT, &c.

SECT. I.

IN theſe faſhionable days of levity, irreligion, and infidelity, 'tis no wonder the ſcriptures attract ſo ſmall a part of our attention. To thoſe alone, whoſe profeſſion makes it neceſſary, is the ſtudy of them confined. A man now would be reckoned poſſeſſed of no ſpirit, who was caught *poring over* his bible. No:—that inſipid ſtudy is left to melancholy enthuſiaſts, and thoſe dull ſouls, who have no reliſh for higher entertainments. Cheſterfield forms the orthodox ſyſtem of modern conduct, and his works are the only rule of action.

But with thoſe few, who have ſenſe and ſpirit to ſoar above the inſipid levity of the age, and who are ſerious enough not to laugh at every thing ſacred, but value the ſcriptures as the oracles of God—with thoſe few, I ſay, they are regarded merely for the doctrines they contain, and are ſuppoſed devoid of thoſe graces, which

appear in heathen compoſitions. As a rule of life, and moral conduct, as containing important and ſublime doctrines, they are acknowledged to excel every thing human. That indeed is their higheſt excellence.—— But the intent of this ſhort eſſay is to *endeavour* to ſhew that they are poſſeſſed of every grace of compoſition, every ornament and beauty of language.

It has been aſſerted by ſome *frozen* critics, that ſublimity of language is incompatible with ſimplicity. That admirable French author, Boileau, ably proved the contrary: but the ſcriptures afford the ſtrongeſt example, that ſimplicity, " ſo far from being oppoſed to ſubli-
" mity, as Dr. Smith obſerves, is often the
" cauſe and foundation of it."

But it may, perhaps, excite the ridiculous laughter of ſome, that a young author (if it be not preſumption to aſſume that name) ſhould be ſo ſtrenuous an advocate for the ſcriptures; a taſk more ſuitable to the gravity of years. But when I can be brought to think that an attention to the ſacred book is a diſhonour even to the youngeſt, then will I reject the ſcriptures as fit only for the gloomy and auſtere. How it happens I cannot tell, but it is imagined by not a few that religion is a thing moroſe and melancholy,

choly, and admits of none of the pleaſures of life.— That a dark and dull habit is the proper garb of the pious, and that a gay dreſs leads certainly to damnation. Without endeavouring by ſerious argument to ſhew the unreaſonableneſs, or ſomething worſe, (for *unreaſonable* is too mild an epithet) of theſe monkiſh ſentiments, I will relate what is ſaid of the learned, and truly pious Nelſon, author of the Companion for the Feſtivals of the Church of England. It is reported of him, that he gave way to the prevailing faſhions of the age, and imitated in his dreſs the gay, and the ſplendid. And it is without doubt the way to ſet people againſt religion by repreſenting it in ſuch unpleaſing colours. Nelſon's piety and veneration for every thing ſacred was univerſally known. He is ſaid to have been a perſon of genteel deportment, and his gaiety and ſplendor in dreſs was ſo far from being inconſiſtent with that " genuine ſpirit of piety," (as the writer of the ſhort account of his life prefixed to his Feſtivals expreſſes it) that it made it appear the more amiable. Let monks and recluſes, miſanthropiſts and hermits, ſay what they will, religion is void of all ſeverity, and forbids not the innocent, nay even laudable enjoyments of life. I know one of this gloomy order, who ſeeing a perſon in a red coat, adjudged him to be in the direct

road for hell. But hear, ye ſurly bigots, ye moroſe *man-haters!* hear what an honeſt Pope of the Roman Church (ſo hated by ye all for perſecution, bigotry, and ſeverity)—hear what a liberal-ſpirited Roman Catholic ſays upon this ſubject:—" True devotion neither conſiſts in a " careleſs air, nor in a brown habit. Moſt vo- " taries imagine, though I don't know why, " that cloaths of a dark colour pleaſe the ce- " leſtial beings more than thoſe of a lighter, " and more lively hue; yet we find the angels " are always painted in white or blue. I do not " love piety, which proclaims itſelf: modeſty " does not depend upon colours; if it be decent " in dreſs and manner, what it really ought to " be. Obſerve moreover, (adds this ingenuous " writer) that the lady, who takes ſcandal in an " aſſembly, or appears peeviſh, or in an ill hu- " mour againſt mankind, is moſt frequently " dreſſed in brown."

The ſame liberal author further obſerves, that " St. Paul, in giving rules for decent converſa- " tion, permits us to ſay things that are chear- " ful and agreeable; *quæcunque amabilia.*" *

Theſe

* See the letters of Pope Clement Ganganelli. In them you will find a man truly amiable, and liberal, who had paſſed moſt part of his life in a cell, amidſt monkiſh ſuperſtition and bigotry. So true it is, that worth is confined to no ſect, or party.

Theſe ſentiments ſhew an ingenuous, and liberal mind: they ſavour nothing of mad ſuperſtition, and deteſtable bigotry. Hear then, ye wretched devotees, ye over-wiſe hypocritical phariſees, *who ſtrain at a gnat, and ſwallow a camel*; who would have religion conſiſt in externals, and think gloomineſs, ſurlineſs and ſeverity, the only qualifications, which Heaven approves of—hear the liberal ſentiments of a *Popiſh Prieſt*, as you would call him; ſentiments which diſhonour and diſgrace you.

Upon this ſubject, I beg leave to refer the reader to an excellent paper, the 494th No. of the Spectator, vol. 7th, where this auſterity of miſanthropes is finely ridiculed and expoſed. After giving a very humorous account of a gentleman going to be examined by a fellow of a college, who made his appearance "with half a dozen "night-caps upon his head, and religious horror "in his countenance," who inſtead of queſtioning him concerning his learning, the very thing which it was his buſineſs to have done, began to examine into the ſtate of his ſoul, and whether he was prepared for death. The young gentleman was ſo frightened with ſuch ſolemn proceedings, that when he had made his eſcape, he could

could never be perſuaded again to undergo the terrors of another examination.—After this account (the reading of which we earneſtly recommend to ſuch gloomy perſons), the author ſhews " how great a tendency there is to chearfulneſs " in religion, and how ſuch a frame of mind is " not only the moſt lovely, but the moſt com- " mendable in a virtuous perſon." " The con- " templation of the divine Being, (adds he) and " the exerciſe of virtue, are in their own nature " ſo far from excluding all gladneſs of heart, " that they are perpetual ſources of it. In a " word, ſays this excellent moral writer, the " true ſpirit of religion chears, as well as com- " poſes the ſoul; it baniſhes indeed all levity of " behaviour, all vicious and diſſolute mirth, " but in exchange fills the mind with a perpe- " tual ſerenity, uninterrupted chearfulneſs, and " an habitual inclination to pleaſe others, as well " as to be pleaſed ourſelves."

As (as the Spectator obſerves a little above in the ſame paper) " there are many excellent per- " ſons, who are weighed down by this habitual " ſorrow of heart, they rather deſerve our com- " paſſion than our reproaches :"—To ſuch I aim no ridicule; I ſhould be unfeeling if I did. But " they would do well to conſider (as is further

" re-

" remarked by the ſame author) whether ſuch " a behaviour does not deter men from a reli- " gious life, by repreſenting it as an unſociable " ſtate, that extinguiſhes all joy and gladneſs, " darkens the face of nature, and deſtroys the " reliſh of being itſelf."—To ſuch nothing here ſaid is meant. But thoſe, who from ſourneſs and peeviſhneſs of diſpoſition, inveigh againſt innocent mirth, and the laudable amuſements of life; who make religion conſiſt in gloomy ſadneſs, and would have all men turn monks and hermits;—theſe are proper marks for the ſhafts of ridicule.

But leſt the reader ſhould begin to think we have totally forſaken our ſubject, we will now turn to it.

SECT. II.

THIS attempt (for ſo it may properly be called) is not intended for a regular, and perfect criticiſm. It will conſiſt chiefly of looſe thoughts, and deſultory obſervations. It is but juſtice to own that the hint was taken from a ſermon which I heard delivered by the excellent Dr. Fordyce; who in a maſterly manner point-

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ed out the beauties which this Song of Moſes contains. The Doctor confined himſelf to that ſong; but ſince I have taken this ſubject in hand, I ſhall endeavour, as well as I am able, to illuſtrate other parts of ſcripture, equally beautiful. I ſhall not go over the bible for that purpoſe, but take ſuch parts that accidentally fall in my way. My only aim being to excite others to this ſtudy, and to recommend the ſcriptures to them by imperfectly pointing out ſome of its beauties:—to urge them to ſearch for more; and they muſt be perſons devoid of all taſte, if they find not in them every ornament of language—nay, I diſhonour the ſacred writings,—greater beauties will they find in them, than any author antient or modern can pretend to. And is it at all wonderful?—ſurely no! *

But

* With ſuch beautiful and unaffected ſimplicity are the ſcriptures written, that Tatian, "a man well verſed in all "kinds of human literature," as Dr. Bandinel informs us in his 1ſt ſermon, "ingenuouſly acknowledges, that one of the "chief reaſons of his embracing the chriſtian religion, was "the rational account he there met with of the creation of all "things." The inſpired writers aim not to amuſe us with flaſhes of wit, nor to captivate our fancy with far-fetched alluſions. Their writings are "embelliſhed (as the ſame au-"thor obſerves) with no ſhew of learning; *they* are written "with a majeſtic ſecurity, ſhort and plain; as we may well "ſuppoſe the firſt memoirs to have been, whilſt religion was "wiſdom, ſimple truth—philoſophy."

But there ſeems to be ſomething unpleaſing in the ſcriptures, as they are at preſent ſo much diſregarded. One reaſon for this neglect of them I will mention. I perhaps may be miſtaken.—But it will generally be allowed that what a perſon is conſtantly uſed to, gets at length tireſome. Now as ſoon as a child can read, the bible is put into his hands. Some commend this, as they ſay it brings them to an early knowledge of the ſcriptures. I muſt diſſent from them. At ſchool what they read is a taſk, and conſequently tireſome. The bible undergoes the ſame fate; and what was diſagreeable to them at ſchool, they cannot at a riper age be brought to think can contain any thing important, or worth attention. Beſides it is an irreverence to the ſacred writings to make them ſo common, and if I may uſe the expreſſion ſo *backneyed*. A greater reſpect would certainly be paid them, if they were not put into a perſon's hands till they were able to judge of the great truths contained in them. But the ſcriptures having been made ſo common to them, when they were children, by a careleſs and inattentive reading; when they grow up, and their judgments are mature, they admire nothing in them, becauſe there is nothing new. The dying pangs of our bleſſed Redeemer excite no

emotions of gratitude, but are read with all the unfeelingneſs of a common hiſtory. Nor can it well be otherwiſe.—This appears to me one reaſon, why the ſacred book is ſo much diſregarded.

If any thing then in this ſhort and imperfect treatiſe ſhould be the means, even in the ſlighteſt degree, of exciting others to "ſearch the "ſcriptures," my end is more than gained. To the learned reader I would recommend, as a ſecondary conſideration, the contemplation of its beauties.—For this, I muſt once more ſay, is the chief purpoſe of this eſſay. And if a perſon ſits down to the pleaſing taſk, he will be delighted no leſs with the elegant ſimplicity of language, the ſtrong and bold metaphors, than inſtructed with its doctrines. Were a perſon of abilities to take this ſubject in hand, that is, to give a view of the beauties of the ſacred text, a new fund of amuſement would ariſe. Were different beautiful parts of ſcripture illuſtrated in that maſterly manner, in which Dr. Fordyce treated this Song of Moſes, how would inattentive readers wonder at finding ſo many latent graces, and hidden beauties, where they imagined nothing but dull didactic precepts and reproofs. Were the Doctor to take this ſubject in hand, theſe re-

remarks would only be a ſhading of thoſe ſenſible and ſpirited obſervations, judicious reflections, and manly ſentiments, which in a peculiar manner diſtinguiſh the Doctor's writings *.

* The Doctor's writings are marked in a ſingular manner by originality and ſpirit. Thoſe that have not read the printed diſcourſe from which the following quotation is taken, will thank me for tranſcribing it; which I do to give a ſpecimen of his language. "The worthieſt characters in our ſex, "it may be obſerved, are marked generally by an openneſs, "and always by a probity, that reflects the greateſt credit on "their hearts, and, I add, on their underſtandings alſo. Yes, "my beloved and honoured auditors, after all that a late "well-known maſter, patron, and teacher of diſſimulation "has advanced to the contrary, I do not heſitate to pro-"nounce diſſimulation, and indeed the whole family of cun-"ning, by whatever name dignified, impotent and miſera-"ble apes of manly ability and genuine wiſdom. I ſubjoin "that men of integrity and ſentiment diſplay a nobleneſs, "which fails not ſooner or later to ſtrike and perſuade be-"yond all the paltry arts in the world; and I call the beſt "and greateſt ſpirits of every age to witneſs, that ſuch men "are placed upon an eminence, from which they may look "down, with ſuperlative ſcorn, on the whole inglorious race "of knaves, liars, and diſſemblers."

See a diſcourſe, entitled *The Character and Conduct of the Female Sex*, delivered in Monkwell-ſtreet, Jan. 1, 1776.

This quotation ſhews the manly ſpirit of the writer. I forbear remarking upon it.—It muſt prejudice every ingenuous mind in favour of the amiable and worthy author.' Such ſentiments, ſuch language, and addreſs, I promiſe every reader, will be found in all this writer's works. His ſermons

The truly ſublime manner in which Moſes deſcribed the creation, could not but attract the notice

to young women are well known; and the extenſive ſale they have had, does honour to the female ſex. His ſermons to young men have been publiſhed not long ſince. Both of them ſhew an amazing knowledge of men, and an extenſive acquaintance with the human heart. They are compoſed with all the warmth of the moſt generous feelings, and carry with them the moſt pleaſing perſuaſion. If they are as univerſally read, as his ſermons to young women have been, the minds of men cannot *well* fail of being both inſtructed and delighted. And thoſe who read not with a view of meeting with moral and religious improvement (for ſuch there certainly are), but only to be amuſed and entertained with the manner in which a work is executed;—theſe will not be diſappointed: but while they admire the noble ſentiments, and nervous language of the writer, their hearts may unexpectedly be improved, as well as their underſtanding enlarged. I ſpeak now to the candid and liberal: for with the bigots of ſuperſtition I muſt expect no quarter for extolling a perſon, who diſſents from the Church of England.—For Dr. Fordyce is what we call a diſſenter. But bigotry I abhor. For what matters it of what religious ſect a man is, provided he acts with honeſty and integrity, and is ſincere in the opinion he holds? I am fearful that ſome of the Church of England too much reſemble the Roman Catholics in perſecuting—if not with the horror of fire and the ſtake—yet with hatred and malevolence, thoſe who diſſent from them in religious opinions. I have heard the excellent and worthy Dr. Prieſtley abuſed by one of this ſort, as the worſt and moſt dangerous man in ſociety.—But with ſuch we have nothing to do. Bigotry and ſuperſtition are deteſtable: they are marks of a narrow and confined ſpirit. For (as I have ſeen it ſomewhere prettily obſerved) "it is not

"the

notice of that great critic, Longinus *. And it does no leſs honour to his taſte, than to his liberality, when ſpeaking of the famous orators of that time, he does not omit mentioning St. Paul.

" the form of words, or mode of worſhip, but the diſpoſition " of the mind, that ſtamps a value on the oblation, and ren- " ders it acceptable to the Deity." To thoſe generous and liberal minds, therefore, who value a man according to his intrinſic worth, who are free from the narrow and paltry prejudices of bigotry,—to ſuch I recommend the writings of Dr. Fordyce.

* Longinus is ſpeaking of grandeur and ſublimity of thought. He had juſt before inſtanced the ſublime manner, in which Moſes repreſents his deities; and he brings the following paſſage in Moſes's account of the creation, in the 1ſt chapter of Geneſis, as another inſtance of grandeur and ſublimity. " Ταύτη και ὁ των Ἰουδαίων θεσμοθετης (ſays he), οὐκ ὁ " τυχων ανηρ, ἐπειδὴ την τῦ θειυ δυναμιν κατα την αξιαν ἐχωρησε, " καὶξέφηνεν· ευθύς εν τῆ εισβολῆ γραψας των νωμων, ' Ειπεν ὁ " θεος,' φησι· τι ; ' γενεθω φως, και εγενετο· γενεθω γη, καὶ εγενετο." " So likewiſe the Jewiſh legiſlator (to uſe Dr. Smith's tranſ- " lation), no ordinary perſon, having conceived a juſt idea of " the power of God, has nobly expreſſed it in the beginning " of his law—' And God ſaid—*what?*—let there be light, " and there was light. Let the earth be, and the earth was." Dr. Smith takes notice of the particular manner in which Longinus quotes this paſſage, by the addition of *What?* " God " ſaid—*what?*—let there be light," &c. " That interro- " gation (obſerves he) between the narrative part, and the " words of the Almighty himſelf, carries with it an air of re- " verence and veneration. It ſeems deſigned to awaken the " reader, and raiſe his awful attention to the voice of the " great Creator."

Paul*. For Longinus being a heathen, and St. Paul the teacher of a new and ſtrange doctrine, and as ſuch hated and perſecuted, it would not have been at all wonderful, if his name had been left out, or even mentioned with abuſe. But ſuch was the candour of that great critic, that he praiſed merit, where-ever he found it. And callous and dead, to every pretenſion of ſentiment and taſte, muſt he be, who is not moved in an extraordinary degree with this Apoſtle's writings. His eloquence made even the infidel Felix tremble, and attracted the admiration of an heathen philoſopher. For a philoſopher, in the fulleſt ſenſe of the word, as well as critic, was Longinus.

Athens was at that time the moſt famous univerſity for every part of learning, and it may well be ſuppoſed it required more than an ordinary capacity to oppoſe the moſt learned, and wiſeſt people (of the heathen world) then living. For this taſk St. Paul was amply qualified, both by natural abilities, and a good inſight into human learning, as well as by the ſupernatural aſſiſtance

* Προς τυτοις Παυλος ὁ Ταρσευς, ου τινα και πρῶτον φημι προϊσταμενον δογματος αναποδεικτυ. Long. fragm. "Add to theſe "Paul of Tarſus, the patron of an opinion not yet fully "proved."

assistance of the Holy Spirit. But we will leave what more we have to say, 'till we come to speak particularly of this Apostle's writings. We will now consider the Song of Moses.

SECT. III.

THIS Song pleases me, in no common manner—beyond any thing, I think, that I have read. The solemn invocation at the beginning—"Give ear, O ye heavens, and I will "speak; and hear, O earth, the words of my "mouth"—is peculiarly beautiful.

The occasion of this Song, which it is proper first to be informed of, was briefly this:—In the preceding chapter Moses is warned by God of his death, and informed, at the same time, that the children of Israel should forsake their God, and follow others. This Song then Moses was commanded to write, to be a testimony against them in that day, when they should be punished for their iniquity: because by this Song they were fore-warned of it.

We may observe that verse is a very antient method of instruction, because it is best suited to the

the memory. It continued a long time in practice; — legiſlators made uſe of it as the propereſt manner to convey their laws to the people, and philoſophers, through the ſame means, delivered their inſtructions.

This Song (as Dr. Fordyce obſerved) the children of Iſrael were obliged to commit to memory, and each of them to write for themſelves a ſeparate copy. It begins, as before remarked, with this ſolemn and ſublime invocation:

" Give ear, O ye heavens, and I will ſpeak;
" and hear, O earth, the words of my mouth!"

To inforce their attention, he calls heaven and earth to witneſs. — Nothing, ſurely, could be more proper to ſtrike them with a reſpect for what he was going to deliver, and fill them with reverence and awe!

After the invocation, follows this mild and gentle addreſs, calculated to excite in the hearers feelings of a tenderer nature. The firſt was to awaken awe, and *rouſe* them, as it were, to attention, by impreſſing them with the importance of the ſubject; this to awaken milder emotions:—

" My

" My doctrine ſhall drop as the rain: my
" ſpeech ſhall diſtil as the dew, as the ſmall rain
" upon the tender herb, and as the ſhowers up-
" on the graſs."

Can any thing more beautiful be conceived! Can any thing be imagined ſo proper to excite a pleaſing attention! I think it was obſerved by Dr. Fordyce, that it ought to be " Let my doc-
" trine drop as the rain," &c. 'Tis with reſpect even in this trifle, that I differ from ſo learned, and ſo worthy a man. With due deference to him, I like the words the beſt as they are in our tranſlation. He tells them, that his " doc-
" trine ſhall drop as the rain;" and I rather think it *ſtronger*, than if he had ſaid " Let my
" doctrine drop as the rain," &c. — But to proceed: Next follows an awful deſcription of the Almighty:—" Becauſe I will publiſh the name
" of the Lord: aſcribe ye greatneſs unto our
" God. He is the rock, his work is perfect;
" for all his ways are judgment: a God of truth,
" and without iniquity; juſt and right is he."

Dr. Fordyce took great pains to ſhew the beauty of the expreſſion, by which, in the ſtrong language of Eaſtern metaphor, God is called *a*

Rock. 'Tis a word very frequent in ſcripture, but the Doctor thinks it not very agreeable to a Weſtern ear. He obſerved, that the rocks in the Eaſtern countries "were much "higher than they be in theſe." They afforded ſhelter from the heat of the ſun, as well as protected them otherways. In the forcible language of the Eaſt, a *rock* was applied to God, as giving the ſtrongeſt idea of his power and might, ſtrength and omnipotence. The expreſſion ſhewed likewiſe the very high idea they formed of Him, as their Protector, Defender, and their God.

This metaphor was very pleaſing to an Eaſtern ear. In this 32d chapter of Deuteronomy it occurs no leſs than ſix times. "He is my *rock*," ſays the divine Pſalmiſt, "and there is no un-"righteouſneſs in him," Pſal. xcii. 15. And again, in Pſal. xciv. 22. "The Lord is my de-"fence, and my God is the *rock* of my refuge." And before, in Pſal. xviii. 2. "The Lord is my "*rock*, and my fortreſs, &c." To a Weſtern ear likewiſe the expreſſion ſeems peculiarly beautiful.

Now follows, by way of contraſt, a deſcription of the Iſraelites. Contraſts have ſingular beauty, and are of great uſe in heightening deſcription.

So

So the goodneſs of God is repreſented in a ſtronger light, by the oppoſite view of the perverſion of the Iſraelites. "They have corrupted themſelves, their ſpot is not *the ſpot* of his children: they are a perverſe and crooked generation." You perceive the beauty of contraſt, and how happily it is here uſed. The divine author next expoſtulates with them upon their ingratitude. "Do ye thus requite the Lord, O fooliſh people, and unwiſe? is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?" Dr. Fordyce (for I would not willingly take any thing to myſelf, to which I have no pretenſions, and the reader of this, if by chance he heard the Doctor's ſermon, will ſee that *ſome* of the thoughts hitherto upon this divine Song, have been taken from that excellent judge in ſacred literature. And if the Doctor ſhould at any time think proper to print that ſermon, he will there meet with a much better, and a truly critical illuſtration of this admirable Song, by that ingenious and worthy divine. Without the moſt diſtant alluſion to that wretched piece of wit, called a *pun*, what I have ſaid on this chapter of Deuteronomy will ſerve as a contraſt to ſet the Doctor's criticiſm in the cleareſt light. I will make this parentheſis a little longer, to obſerve that I make

uſe of the Doctor's name whenever I borrow his thoughts; his language it is impoſſible to imitate, being truly original) Dr. Fordyce, I was going to ſay, on this part laſt quoted, ſhewed how much ſtronger interrogations expreſſed a thing, than the common way of repeating it would do. This will be beſt explained by leaving out the interrogations: for inſtance, if he had ſaid, "He "is thy father, that hath bought thee; he hath "made thee, and eſtabliſhed thee." How feeble, how cool does it ſound compared to, "Is "not he thy father, that hath bought thee? "hath he not made thee, and eſtabliſhed thee?" It muſt at firſt ſight appear, how much more forcibly this latter way of expreſſion ſtrikes the reader, and conveys in a ſtronger manner, what is ſaid to his ears *.

"Do

* This figure of ſpeech is taken notice of by Longinus. Τί δ' ἐκεινα φῶμεν, ſays he, τὰς πευσεις τε και ἐρωτήσεις; ἆρα ὐκ αὐταις ταις των σχημάτων ειδοποιίαις παραπολὺ ἐμπρακτότερα και σθεναρώτερα ςυντεινει τὰ λεγόμενα; "What ſhall I ſay here of "*queſtion* and *interrogation?* Is not diſcourſe enlivened, "ſtrengthened, and thrown more forcibly along by this ſort "of figure?" I will obſerve here once for all, that whenever I quote Longinus, I give the Engliſh from Dr. Smith's tranſlation, which is done in the ſpirit of the original. He might as well have kept to his author in the beginning of the above ſentence, who ſays, What ſhall *we* ſay? (Τί δ' φωμεν;) which the Doctor tranſlates in the ſingular number. Dr. Pearce,

" Do ye thus requite the Lord, O fooliſh
" people, and unwiſe? is not he thy father that
" hath bought thee? hath he not made thee,
" and

Pearce, in his edition of Longinus, brings other inſtances of this figure from ſcripture, as well as from heathen writers. This figure is nobly uſed in Judges, v. 28. which is one inſtance brought by the Doctor. It is in the Song of Deborah, where the boaſts of Siſera's mother, " when expecting his re-
" turn, and, as ſhe was confident, his victorious return, are
" deſcribed:"—

" The mother of Siſera looked out at a window, and cried
" through the latteſs, Why is his chariot ſo long in coming?
" why tarry the wheels of his chariots? Her wiſe ladies
" anſwered her; yea, ſhe returned anſwer to herſelf: Have
" they not ſped? have they not divided the prey, to every
" man a damſel or two; to Siſera a prey of divers colours, a
" prey of divers colours of needle-work, of divers colours of
" needle-work on both ſides, meet for the necks of them that
" take the ſpoil?" It will not be foreign to our deſign to add, that in another place Dr. Pearce brings this paſſage as an inſtance of a ſublime *image*; a figure, according to Longinus, of the greateſt importance in compoſitions; and which he explains to be, " when the imagination is ſo warmed and af-
" fected, that you ſeem to behold yourſelf the very things
" you are deſcribing, and to diſplay them to the life before
" the eyes of an audience."—See the 15 ſect. of Longinus.

" That the ſenſe receives ſtrength, as well as beauty (ſays
" Dr. Smith), from this figure" (*i. e.* of interrogation) " is
" no where ſo viſible, as in the poetical and prophetical parts
" of ſcripture. Numberleſs inſtances might be eaſily pro-
" duced, and we are puzzled how to pitch on any in parti-
" cular, amidſt ſo fine a variety, leſt the choice might give
" room to call our judgment in queſtion, for taking no notice
" of

" and eſtabliſhed thee?" You immediately perceive its beauty, and how *inſipid* it would read by changing the form of the ſentence.

The

" of others, that perhaps are more remarkable." Dr. Pearce quotes that part of the 11th chapter of Matthew, in which our Saviour ſpeaks to the multitude concerning John, as another inſtance of the force of interrogations. " What went ye out " into the wilderneſs to ſee? A reed ſhaken with the wind? " But what went ye out for to ſee? A man clothed in ſoft " raiment? Behold, they that wear ſoft clothing are in kings " houſes. But what went ye out for to ſee? A prophet? " yea, I ſay unto you, and more than a prophet."

The additional paſſages from ſcripture brought by Dr. Smith, with his excellent remarks upon them, will not, I hope, be thought tireſome, as they ſhew the peculiar beauty with which this figure is uſed in ſcripture, and how it ſtrengthens and enlivens diſcourſe. In the predictions of Balaam, in the 23d chapter of Numbers, there is indeed, as the Doctor obſerves, a poetical air, and an air of ſublimity and grandeur, particularly in the 19th verſe.

" God is not a man, that he ſhould lie, neither the ſon of " man, that he ſhould repent: hath he ſaid, and ſhall he not " do it? or hath he ſpoken, and ſhall he not make it good?" " What is the cauſe of this grandeur (ſays he) will imme- " diately be ſeen, if the ſenſe be preſerved, and the words " thrown out of interrogation:"—

" God is not a man, that he ſhould lie, neither the ſon of " man, that he ſhould repent: what he has ſaid, he will do; " and what he has ſpoke, he will make good."—" The " difference is ſo viſible, that it is needleſs to enlarge upon it.

" How artfully does St. Paul, in Acts xxvi. transfer his " diſcourſe from Feſtus to Agrippa! In verſe 26. he ſpeaks

" of

The inſpired penman continues:

" Remember the days of old, conſider the years
" of many generations: aſk thy father, and he
" will ſhew thee; thy elders, and they will tell
" thee." In what a beautiful manner does he here refer them to enquire of their elders *for what the Lord hath done unto them.* A common writer would have been contented to have coolly ſaid: " If you will aſk them that are older than
" you, they will tell you." But Moſes was, as Longinus expreſſes it, " ἐκ ὁ τυχὼν ανηρ," " no or-
" dinary perſon," and therefore uſes no vulgar way

" of him in the third perſon:—' The king (ſays he) knoweth
" of theſe things, before whom I alſo ſpeak freely:' then,
" in the following, he turns ſhort upon him: ' King Agrip-
" pa, believeſt thou the prophets?' and immediately anſ-
" wers his own queſtion: ' I know that thou believeſt.'
" The ſmootheſt eloquence, the moſt inſinuating complai-
" ſance (ingeniouſly obſerves the Doctor) could never have
" made ſuch impreſſion on Agrippa, as this unexpected and
" pathetic addreſs."

" To theſe inſtances may be added the whole 38th chap-
" ter of Job; where we behold the Almighty Creator ex-
" poſtulating with his creature, in terms, which expreſs at
" once, the majeſty and perfection of the one, the meanneſs
" and frailty of the other. There we ſee how vaſtly uſeful
" the figure of *interrogation* is, in giving a lofty idea of the
" Deity, whilſt every *queſtion* awes us into ſilence, and in-
" ſpires a ſenſe of our own inſufficiency."

way of ſpeaking. With all the warmth of poetic rapture he exclaims, "Remember the days "of old, conſider the years of many generations: "aſk thy father, and he will ſhew thee; thy "elders, and they will tell thee."—Ye are cold-hearted, and unfeeling, if ye perceive not its beauty.

By a *pleonaſm*, a beautiful figure in rhetoric, he heightens what he ſays, by uſing more words than are neceſſary to the ſenſe: as that would have been complete and perfect by expreſſing it in the common manner above-mentioned; "Aſk "them that are older than you, and they will "tell you." But by making uſe of this figure, what he ſays is rendered *ſtronger*, and void of that *frigidity*, which it would otherwiſe have. This figure is often uſed in ſcripture, and in no other work whatever, as I think, with ſo much propriety. It is ſuitable to that beautiful ſimplicity, which is the characteriſtic of ſcripture language. It occurs in the laſt verſe of the 31ſt chapter of Deuteronomy: "And Moſes "ſpake in the ears of all the congregation of "Iſrael, the words of this ſong *until they were* "*ended.*" And in the 2d book of Kings, xviii. 36. "The people held their peace, *and anſwered him* "*not a word.*" And in the 1ſt epiſtle of St. John,

i. 1.

i. 1. " That which we have heard, which we " have ſeen with our eyes, which we have " looked upon." So in many other parts both of the Old and New Teſtament.

From what immediately follows—" When " the Moſt High divided to the nations their " inheritance, when he ſeparated the ſons of " Adam, he ſet the bounds of the people ac- " cording to the number of the children of Iſ- " rael." From this verſe Dr. Fordyce infers, what I take to be no other than the doctrine of neceſſity, ſo well explained by the learned, and what is more, that amiable and worthy man, Dr. Prieſtley. Whether the Doctor be really a neceſſarian, that is, whether he allows the doctrine in its fulleſt extent, I cannot pretend to ſay. But be that as it may, his ſentiments upon this verſe, above-mentioned, ſavoured of that opinion. And if I may digreſs a little from my preſent ſubject (for I before premiſed, that I follow no regular plan, therefore I ſhall take the liberty, whenever I think proper, to depart from the ſubject I am upon, and follow any that may ſtart up before me) the doctrine of philoſophical neceſſity, I cannot help thinking a very comfortable *one*. I think it founded in truth, and in reaſon. I am not going to produce arguments,

and enter into the diſpute.—I ſaid it was a *comfortable* doctrine. To have every thing under the influence and guidance of the Almighty;—to refer every thing to Him, who knows what is beſt, muſt ſurely be comfortable and pleaſing. By referring all things to Omnipotence, we muſt rejoice under all events, and be aſſured that they are for our good. For, as Dr. Prieſtley obſerves, "ſo long as we can practically believe that there "is but one will in the whole univerſe, that this "one will, excluſive of all *chance*, or the inter-"ference of any other will, diſpoſes of all things, "even to their minuteſt circumſtances, and al-"ways for the beſt purpoſes, it is impoſſible but "that we muſt rejoice in, and be thankful for "all events without diſtinction. And when "our will and wiſhes ſhall thus perfectly coin-"cide with that of the Sovereign Diſpoſer of all "things, *whoſe will is always done in earth, as "well as in Heaven*, we ſhall, in fact, attain the "ſummit of perfection and happineſs*." —To return from this long, but I hope not unpardonable digreſſion.—I was ſaying, that from the 8th verſe of this chapter, Dr. Fordyce infers ſomething like neceſſity. The words indeed themſelves plainly aſſert, that the children of Iſrael were thought of by God long before they had in reality exiſtence. When he firſt divided the nations,

* Dedication to his Illuſtrations of Philoſophical Neceſſity.

tions, " when he ſeparated the ſons of Adam, he " ſet the bounds of the people according to the " number of the children of Iſrael." From hence the Doctor inferred, that long before the Iſraelites were in being, the Almighty had planned, in his own mind, his operations concerning them :—had laid out every thing, which ſhould befal them. From hence likewiſe he deduced, that every thing reſpecting ourſelves, was predetermined before time was, in the mind of the Omnipotent. So that whatever we do—whatever happens in this world—whatever it may ſeem to us—and however it may be brought about, is in truth nothing but " the unfolding"* the plan of the Almighty, fixed and determined before the world was made.

From all this he deduced ſome very comfortable reflections, all referable to the doctrine of neceſſity.—For what indeed is this but *neceſſity?* And the verſe itſelf is a ſtrong argument for it.—It mentions, in expreſs terms, that the Iſraelites were fore-thought of by God, and from this it is reaſonable to deduce the reſt.

The 11th and 12th verſes preſent us with a ſimile : " As an eagle ſtirreth up her neſt, flut-

* The Doctor's own emphatic expreſſion.

" tereth over her young, ſpreadeth abroad her " wings, taketh them, beareth them on her " wings; ſo the Lord alone did lead him, and " there was no ſtrange God with him." We may obſerve that the compariſons, which are introduced into the ſacred writings, are taken from the moſt common and ſimple objects. And this conſtitutes a great beauty. Compariſons drawn from ſuch objects were ſuitable to thoſe ſimple ages, where every thing was pure nature. Inſtances of this kind may be found in the poems of Oſſian, of the originality of which I have no doubt*. In Homer they are frequent. Milton, who was fond of taking every opportunity to ſhew

* Dr. Johnſon, in his tour to the Hebrides, has endeavoured to overturn the authenticity of theſe poems. And very lately a Mr. Shaw, in a publication entitled, " An En- " quiry into the Authenticity of the Poems aſcribed to Oſ- " ſian," has tried to confirm the Doctor's opinion. But independent of any thing elſe, which can be ſaid in favour of their authenticity, in my opinion, the poems themſelves carry with them indubitable marks of it. The ſimple and unaffected manner in which they are written; the ſentiments peculiar to thoſe early ages, ſeem ſufficient proofs of their originality. If they were a later production, there would have been ſomething, one would think, to diſcover the deceit:—ſome glaring and affected thoughts, indicating a ſpurious origin. But inſtead of this, every thing in theſe beautiful poems, both the language and the ſentiments, ſeem ſo peculiar to thoſe ſimple ages, that it is not without great injuſtice they are attributed to a more modern pen.

ſhew his learning, is, if I may ſo ſay, more *artificial*. He draws his compariſons from *art*, more than *nature*. Thoſe compariſons however pleaſe the moſt that are taken from the moſt common objects;— from ſuch that appear every day. They pleaſe the moſt becauſe they are the moſt natural. Similes of this kind abound in ſcripture, of which that juſt quoted is an inſtance *.

Meta-

* I will, with the reader's leave, inſtance one or two from each author. In the 2d book of the Iliad, Homer compares the ſhining arms of the Grecians to a wood on fire.

Ἠΰτε πῦρ αἰδηλον ἐπιφλέγει ἄσπετον ὕλην,
Οὔρεος ἐν κορυφῇς· ἔκαθεν δέ τε φαίνεται αὐγή.
Ὡς τῶν ἐρχομένων, &c. Ver. 455.

Thus rendered into Engliſh by Pope:—

As on ſome mountain, through the lofty grove,
The crackling flames aſcend, and blaze above,
The fires expanding as the winds ariſe,
Shoot their long beams, and kindle half the ſkies.

So redundant was the imagination of Homer, that he here gives us five ſimiles one after another: all too taken from common objects. The number of the Grecian troops he compares to cranes or ſwans. The cloſeneſs and thickneſs, in which they ſtand, to flowers, and the leaves of trees, or to flies:

Ἠΰτε μυιάων ἀδινάων ἔθνεα πολλὰ, &c.

The eaſy manner in which their leaders reduce them to their ranks, is repreſented by a ſhepherd collecting his ſcattered

Metaphors have peculiar uſe and beauty, and contribute greatly to ſublimity and grandeur: In no author whatever do they appear with ſuch force,

tered flock. The majeſty of Agamemnon, and his ſuperiority over the reſt of the army, is compared to a bull, the maſter of the herd.

The retreat of Ajax, in the 11th book, before whole hoſts of Trojans, is finely repreſented by a lion driven from the ſtalls, by a ſuperior number of dogs and men:

Ὡς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
Ἐσσεύοντο κύνες τε καὶ ἀνέρες ἀγροιῶται,
Οἵτε μιν ἐκ εἰῶσι βοῶν ἐκ πῖαρ ἐλέσθαι,
Πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων,
Ἴθύει· ἀλλ' ἔτι πρήσσει· θαμέες γάρ ἀκοντες
Ἀντίοι αἴσσουσι θρασειάων ἀπὸ χειρῶν,
Καιόμεναί τε δῆλαι, τάς τε τρεῖ, ἐσσύμενός περ·
Ἠῶθεν δ' ἀπὸ νόσφιν ἴεται τετιηότι θυμῷ·
Ὡς Αἴας, &c. Ver. 547.

The ſlow manner in which he retreated, is as finely repreſented in the ſame book, by an aſs, driven from the corn-field with *ſticks*, and ſlowly leaving it 'till he has filled himſelf.

One might produce without number ſuch ſimiles from Homer. The moſt common and ſimple objects his imagination lays hold on, and preſents in the ſtrongeſt and livelieſt colours to the reader. I cannot leave him without intreating the reader's patience, while I inſtance one more. It ſhall be accompanied with Pope's ſpirited tranſlation, that the unlearned reader may not loſe his ſhare of pleaſure. The learned reader too, who is acquainted with Homer, cannot think a repetition

of

force, energy, and propriety, as in ſcripture. To expreſs the abundance and plenty with which the Lord fed the Iſraelites; Moſes makes uſe of this

of this beautiful ſimile tedious. It is in the 8th book, where the fires the Grecians had kindled at night are compared to the moon and ſtars in the ſky, which cauſe the mountains and vallies to ſhine.

Ὡς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ Σελήνην
Φαίνετ' ἀριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθὴρ,
Ἔκ τ' ἔφανον πᾶσαι σκοπιαὶ, καὶ πρώονες ἄκροι,
Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερρήγη ἄσπετος αἰθὴρ,
Πάντα δέ τ' εἴδεται ἄστρα· γέγηθε δέ τε φρένα ποιμήν.

Ver. 551.

Thus elegantly, and with all the ſpirit of Homer, tranſlated by Pope:

As when the moon, refulgent lamp of night!
O'er heaven's clear azure ſpreads her ſacred light,
When not a breath diſturbs the deep ſerene,
And not a cloud o'ercaſts the ſolemn ſcene;
Around her throne the vivid planets roll,
And ſtars unnumbered gild the glowing pole;
O'er the dark trees a yellower verdure ſhed,
And tip with ſilver every mountain's head;
Then ſhine the vales, the rocks in proſpect riſe,
A flood of glory burſts thro' all the ſkies:
The conſcious ſwains rejoicing in the ſight,
Eye the blue vault, and bleſs the uſeful light.

In the Luſiad of Camoens may be found ſimiles of the ſame ſimple and elegant nature. But in no profane author whatever are they expreſſed with ſuch pure and unaffected ſimplicity as in Oſſian. The reader will obſerve in the following quotation

this ſtrong and bold metaphor, "he made him "to ſuck honey out of the rock, and oil out of "the flinty rock." But how does that eloquent apoſtle

quotation from this antient Caledonian bard, great analogy to ſome beautiful compariſons in Solomon's Song.

"But thou art lovely to thy warrior's ſight,
"As ſnow that decks the heath with pleaſing light:
"Thy breaſts, like two bright rocks of marble gleam,
"Beſide where Branno rolls his liquid ſtream:
"Thy hair, like miſt that round the mountain plays,
"Waves to the wind, and glitters in the rays."

Solomon ſays, "Behold, thou art fair, my love, behold, "thou art fair: thou haſt doves eyes within thy locks: thy "hair is as a flock of goats that appear from mount Gilead. "Thy teeth are like a flock of ſheep that are even ſhorn, "which came up from the waſhing.——Thy lips are like a "thread of ſcarlet, and thy ſpeech is comely: thy temples "are like a piece of a pomegranate within thy locks. Thy "neck is like the tower of David builded for an armoury.—— "Thy two breaſts are like two young roes that are twins, "which feed among the lilies."

In Milton's ſimiles, as well as in other parts of his Paradiſe Loſt, you may diſcern his variety of knowledge. He ſeems ambitious to let you know that he was acquainted with all the arts and ſciences. But let me juſt obſerve, that in what I ſay of his compariſons, I mean no diſparagement of that truly admirable poem from which I take them. I only mean to ſhew that ſimiles drawn from ſuch ſubjects, pleaſe not ſo much as thoſe that are drawn from common objects.—And for one very ſimple reaſon, becauſe they are not ſo much underſtood:—but I don't ſay this is the only reaſon.—In the 1ſt book of his Paradiſe Loſt, he compares Satan to Briareos, Typhon, and

apoſtle St. Paul excel in lively, vehement, and forcible figures of this nature. In Job too have they aſtoniſhing force, beauty and grandeur.

F "Oh

and the Leviathan. His ſhield in the ſame book he repreſents to the moon,

" whoſe orb
" Thro' optic glaſs the Tuſcan artiſt views
" At evening from the top of Feſolè,
" Or in Valdarno, to deſcry new lands,
" Rivers or mountains in her ſpotly globe."

In the next line his ſpear is compared to a pine,

" hewn on Norwegian hills."

The manner, in which the evil-ſpirits amuſe themſelves after the council, in book II. is compared to the Olympic, or Pythian games. In book 10. he compares death and ſin, making a bridge over Chaos to this world, " to polar winds " driving the ice together in the (ſuppoſed) north-eaſt paſ- " ſage." But there would be no end in producing ſuch *far-fetched* ſimiles from Milton. It requires no little learning to comprehend them. If one aim of compariſon be to render a ſubject the plainer, and ſet it in a clearer point of view, thoſe of Milton can't pretend to much that way. A compariſon loſes half its beauty by not being readily underſtood. In Milton we admire not the juſtice with which a compariſon is drawn, we rather wonder from whence he drew it. " The " great art of a writer, ſays Addiſon, ſhews itſelf in the " choice of pleaſing alluſions, which are generally to be " taken from the *great* or *beautiful* works of art or nature; " for though whatever is new or uncommon is apt to delight " the imagination, the chief deſign of an alluſion being to " illuſtrate and explain the paſſages of an author, it ſhould " be always borrowed from what is more known and com- " mon, than the paſſages which are to be explained."

" Oh that I were as in months paſt (ſays this " pathetic writer) as in the days when God " preſerved me!—When the Almighty was yet " with me, when my children were about me; " when I waſhed my ſteps with butter, and the " rock poured me out rivers of oil.—When the " ear heard me, then it bleſſed me; and when " the eye ſaw me, it gave witneſs to me.—The " bleſſing of him that was ready to periſh came " upon me: and I cauſed the widow's heart to " ſing for joy. I put on righteouſneſs, and it " clothed me: my judgment was as a robe " and a diadem. I was eyes to the blind, and " feet was I to the lame. I was a father to the " poor." This paſſage from Job is taken notice of by Dr. Smith in his notes to the 32d ſect. of Longinus, where this figure is treated of.

Where can bolder and ſtronger metaphors be found than in the 42d verſe of this chapter? " I " will make mine arrows drunk with blood, and " my ſword ſhall devour fleſh *."

Meta-

* " There is not perhaps any figure of ſpeech (ſays the " learned, and very worthy Mr. Harris) ſo pleaſing as The " METAPHOR. 'Tis at times the language of *every indi-* " *vidual*; but *above all* is peculiar to *the man of genius*. His " ſagacity diſcerns not only *common analogies*, but thoſe others " *more remote, which eſcape the vulgar*, and which, though " they

Metaphors unleſs they have ſublimity for their foundation, become turgid and bombaſt; "but in ſcripture, obſerves Dr. Smith, they are "always ſupported by a ground work of maſ-"culine and nervous ſtrength." It is needleſs to point out particular examples of this figure from holy writ. They every where abound.—

'Tis an obſervation of Ariſtotle and Theophraſtus, as quoted by Longinus, that when bold metaphors are introduced into diſcourſe, they ſhould be ſoftened in this manner: *if I may ſo ſpeak; as it were: if I may expreſs myſelf in this manner.* This ſometimes may have its propriety; but if commonly uſed, *in my opinion*, it would take away from the *boldneſs*, and conſequently from the *beauty* of the metaphor. For, as this great critic obſerves, " Εγώ δὲ καὶ ταῦτα μὲν "αποδέχομαι, ὅμως δὲ πλήθως και τόλμης μεταφορῶν (ὅπερ ἔφην "καὶ ἐπὶ των σχημάτων) τὰ ευκαιρα και σφοδρὰ πάθη, και τὸ "γενναῖον ὕψος ειναί φημι ἴδιά τινα ἀλεξιφάρμακα· ὅτι τῳ ῥοθίῳ

"της

"they ſeldom invent, they ſeldom fail to recogniſe, when "they hear them from perſons more ingenious than them-"ſelves." Philological Enquiries.

Addiſon too in one of his papers on the pleaſures of the imagination, prettily obſerves, that "a noble metaphor, "when it is placed to an advantage, caſts a kind of glory "round it, and darts a luſtre through a whole ſentence."

" της φορᾶς ταυτὶ πέφυκεν ἅπαντα τ' ἄλλα παρασύρειν και προωθειν,
" μᾶλλον δε και ως ἀναγκαῖα πάντως εἰσπράτ̈εσθαι τὰ παράβολα·
" και ὐκ ἐᾷ των ἀκροατην χολάζειν περὶ τον τῦ πλήθυς ἔλεγχον,
" διὰ τὸ συνειθεσιᾶν τω λέγοντι." —— " Bold metaphors,
" and thoſe too in good plenty, are very ſeaſon-
" able in a noble compoſition, where they are
" always mitigated and ſoftened, by the vehe-
" ment pathetic and generous ſublime diſperſed
" through the whole. For as it is the nature of
" the pathetic and ſublime to run rapidly along,
" and carry all before them, ſo they require the
" figures, they are worked up in, to be ſtrong
" and forcible, and do not ſo much as give lei-
" ſure to a hearer, to cavil at their number, be-
" cauſe they immediately ſtrike his imagination,
" and inflame him with all the warmth and fire
" of the ſpeaker."

I do not with ſome pretend to ſay that Longinus never ſaw the ſcriptures at all; for we have had ſufficient proof to the contrary. But we may reaſonably conjecture that he ſaw them only in part, otherwiſe that ſublime * critic's taſte, judgment, and liberality, was too great to have paſſed by thoſe examples, which might be produced from ſcripture, in proof of the ſublime, and

* So likewiſe is Longinus ſtiled, by the author of the Decline and Fall of the Roman Empire—the Tacitus of the preſent age.

and of every excellence that can adorn compoſition. The inſtances of metaphors that Longinus has brought from Demoſthenes, Plato, and others, the greateſt of profane writers, are no way to be compared to thoſe that might eaſily be produced from the ſacred writings, for boldneſs, grandeur, and majeſty.

We forgot to mention a pretty expreſſion in the 10th verſe ;—" He kept him as the apple of his " eye."—'Tis a phraſe peculiarly beautiful in ſcripture, expreſſive of the moſt endearing fondneſs. " Keep me, ſays the royal Pſalmiſt, as the " apple of thine eye, hide me under the ſhadow " of thy wings."

The reader perhaps will not be diſpleaſed to ſee the twelve firſt verſes of this ſong (upon which our obſervations have been principally made) entire, uninterrupted by remarks.

The Song, which Moſes was commanded to rehearſe to the Children of Iſrael, from the 32d chap. of Deuteronomy.

" GIVE ear, O ye heavens, and I will ſpeak;
" and hear, O earth, the words of my mouth.

" My

" My doctrine ſhall drop as the rain: my
" ſpeech ſhall diſtil as the dew, as the ſmall rain
" upon the tender herb, and as the ſhowers up-
" on the graſs.

" Becauſe I will publiſh the name of the
" Lord: aſcribe ye greatneſs unto our God.

" He is the Rock, his work is perfect; for all
" his ways are judgment: a God of truth, and
" without iniquity; juſt and right is he.

" They have corrupted themſelves, their ſpot
" is not the ſpot of his children: they are a per-
" verſe and crooked generation.

" Do ye thus requite the Lord, O fooliſh
" people and unwiſe? is not he thy father that
" hath bought thee? hath he not made thee,
" and eſtabliſhed thee?

" Remember the days of old, conſider the
" years of many generations: aſk thy father, and
" he will ſhew thee; thy elders, and they will
" tell thee.

" When the moſt High divided to the na-
" tions their inheritance, when he ſeparated the
" ſons

" ſons of Adam, he ſet the bounds of the peo-
" ple according to the number of the children
" of Iſrael.

" For the Lord's portion is his people; Jacob
" is the lot of his inheritance.

" He found him in a deſart land, and in the
" waſte howling wilderneſs; he led him about,
" he inſtructed him, he kept him as the apple of
" his eye.

" As an eagle ſtirreth up her neſt, fluttereth
" over her young, ſpreadeth abroad her wings,
" taketh them, beareth them on her wings;

" So the Lord alone did lead him, and there
" was no ſtrange god with him."

We have endeavoured, as well as we are able, to point out the beauties of this divine Song. We are conſcious, however, that *an attention* to this part of ſcripture, as well as to the ſacred books in general, would much better have diſcovered their excellence to a reader of taſte and judgment, than we pretend to have done. To recal *his attention* is, we muſt ſay again, our *whole* aim: we intreat the reader therefore not to

be

be angry if he ſhould be diſappointed in any expectations he might form of this work; either of that part which is gone before, or that which is to follow. The field of literature is of large and wide extent. Every labourer may not be equal to the principal work; yet he is certainly not without his ſhare of praiſe, who removes, as it were, the *rubbiſh*, and clears the way for thoſe of greater abilities. Every hiſtorian cannot pretend to the elegance and accuracy of a Gibbon, nor can every writer in divinity diſplay that critical acumen and ingenuity, which diſtinguiſhes in ſo eminent a manner the writings of that reſtorer of ſacred literature, Dr. Lowth, Lord Biſhop of London.

AN ATTEMPT

To Illuſtrate the

Epiſtle of St. Paul to Philemon.

WE will now conſider the epiſtle of St. Paul to Philemon; in which is remarkably diſplayed mild and gentle perſuaſion, forming a beautiful contraſt to the vehement eloquence, diſtinguiſhing in ſo particular a manner the other epiſtles of this bleſſed apoſtle.

It has been remarked, and that pretty generally, that from the familiar letters of any one, we may readily gueſs at the diſpoſition of the writer.

This epiſtle of St. Paul to Philemon ranks under this head, that is, of familiar epiſtles. And if we may be allowed to form any judgment of ſo great a perſon as St. Paul, we may imagine him to have been of an amiable and tender diſ-

poſition. Notwithſtanding this the apoſtle to the Gentiles appears to have been of a vehement and haſty ſpirit; eagerly bent to execute whatever deſign he formed. Witneſs his perſecuting the church of Chriſt before his converſion, and his ardent zeal afterwards in propagating the goſpel. But it is eaſy to reconcile a ſpirited and *fiery* temper (if I may uſe the expreſſion) with mildneſs, and with all the tenderneſs of humanity.

The worthieſt characters in every age are thoſe, who are poſſeſſed of a warmth of diſpoſition; and they are generally moſt alive to every finer feeling. If it was worth while we could bring inſtances in proof of what we ſay. Æneas (let it not be reckoned impious to deſcend from ſacred things to profane—far hence be the leaſt idea of irreverence to the inſpired writings) Æneas, I ſay, a hero of diſtinguiſhed courage and ſpirit, is repreſented by Virgil as ſuſceptible of tender feelings. And I think it does honour to Virgil's knowledge of human nature to repreſent his hero as ſenſible of ſuch emotions. Tho' there are ſome cold-hearted unfeeling critics, that find fault with Virgil for making his hero *ſo much unman himſelf*, as they call it, as to ſhed tears. But Virgil was better acquainted with the human heart;

" For

" For brave and generous ever are the ſame*."

The parting of Hector and Andromache in the Iliad, is inimitably tender and affecting. The ſpirit of the hero in Hector had not ſwallowed up thoſe ſenſations, void of which the human breaſt is nothing better than ſavage. Achilles was little more than a brute, yet for his friend he was not dead to ſenſibility. I might inſtance in the heroes of Oſſian, how much humanity is connected with ſpirit, and heroic warmth of temper.— But theſe inſtances are ſufficient to prove that mildneſs, tenderneſs, and humanity may dwell together in the ſame breaſts with warm and ardent ſpirits.

To return from this digreſſion, for I cannot at times help digreſſing—in this epiſtle to Philemon St. Paul has laid aſide that nervous and energetic language ſo remarkable in ſome of his writings, and has aſſumed a ſtile truly *epiſtolary*. The eaſy manner in which it is written, is what the critics call the propereſt for writings of this kind.

Oneſimus, a ſervant to Philemon, left his maſter, and probably carried away with him things

* Mickle's Luſiad.

that were not his own. By accident (perhaps it was providential) he comes to Rome, where our apoſtle was then a priſoner. He meets with St. Paul, at firſt moſt probably was his ſervant: he is converted by him, and ſent back to his former maſter Philemon, with this kind and tender epiſtle, in which our apoſtle intercedes for him in the moſt friendly manner.—He calls Oneſimus his ſon, and intreats Philemon, that whatever he owed him, or had wronged him of, he would place to his own account.

Dr. Whitby informs us that "ſome have "thought this epiſtle not worthy to be ranked "with the epiſtles of St. Paul, as being written "upon an occaſion of no great moment." But beſides the inſtructions which this commentator deduces from it, it is excellent for the beauties it contains. We before obſerved that the ſtile is eaſy, familiar, and truly *epiſtolary*. We will now take a nearer view of it. St. Paul begins his epiſtle in a manner that muſt prejudice Philemon in favour of the writer. He calls himſelf Paul a priſoner, and addreſſes firſt Philemon with this tender appellation, "our dearly beloved, and "fellow-labourer." And to gain her on his ſide, he addreſſes Appia next, who it is conjectured, was Philemon's wife. In the 8th verſe

we

we ſee the humility of our bleſſed apoſtle. He tells Philemon that though he might enjoin him to do what he deſired, yet he choſe " for love's " ſake" rather to intreat him. " Wherefore " (ſays he) though I might be much bold in " Chriſt to enjoin thee that which is convenient, " yet for love's ſake I rather beſeech thee." He adds alſo another prevailing reaſon to move Philemon: " being ſuch a one as Paul the aged, " and now alſo a priſoner of Jeſus Chriſt."

Having worked upon Philemon by ſuch perſuaſive arguments;—and who, to whom they were addreſſed, would not wiſh to anticipate the writer's wiſhes, and long to anticipate his requeſt!—When therefore the Apoſtle thinks he had wrought ſufficiently upon him, by addreſſing himſelf ſo tenderly to his feelings, he comes next to the purpoſe of his letter. " I beſeech " thee (ſays he) for *my ſon* Oneſimus, whom I " have begotten in my bonds." What effect muſt St. Paul's calling Oneſimus by the endearing name of *his ſon*, have upon Philemon!—But the Apoſtle goes further, and bids him receive him (who before was " unprofitable, but " now profitable" to them both) as *his own bowels*. " Receive him, ſays he, that is mine " own bowels."—In ſuch a pleaſing manner,

and

and with ſuch irreſiſtible perſuaſion, is this epiſtle written.—Philemon muſt have been obdurate indeed, if he had not been prevailed upon by ſuch *winning* arguments, *if I may call them by ſo familiar a name.*

How ſkilfully does the Apoſtle conclude! He tells Philemon he had ſuch confidence in him, that he knew he would do more than he aſked. This, by tending to flatter that good opinion which every one naturally has for himſelf, muſt have no little effect upon him. "Having confidence in thy obedience, ſays St. Paul, "I wrote unto thee, knowing that thou wilt "alſo do more than I ſay."

The critical reader muſt obſerve in this epiſtle that which Longinus reckons of the greateſt conſequence in compoſitions—I mean a judicious ſelection of the principal circumſtances attending a ſubject, and a ſkilful joining them together. He muſt obſerve how admirably St. Paul has done this, by connecting together thoſe circumſtances, which would have the greateſt effect in moving Philemon to receive again Oneſimus. There is not one circumſtance mentioned, which has not weight, and without which the whole would not be leſs perfect. They riſe in gradation

gradation one above another, each having greater force than the laſt, affording in the whole a moſt beautiful example of *amplification*.

This epiſtle gives us a ſpecimen of the mild perſuaſion of St. Paul, perhaps not leſs pleaſing to ſome, though leſs vehement and impetuous than the eloquence diſplayed in ſome of this Apoſtle's writings, which like thunder aſtoniſhes and awes. The former reſembles a little rivulet, gentle in its courſe, and which is viewed with a pleaſing calmneſs and ſerenity: the latter, a rapid torrent, that bears down all before it, and ſtrikes with terror the eye of the beholder.

AN

ENDEAVOUR

To Vindicate

St. PAUL.

THAT paſſage in Romans, where St. Paul ſays, *he could wiſh himſelf accurſed from Chriſt for his brethren*, has lately met with an ingenious and learned commentator, who has ably endeavoured to overturn that literal ſenſe in which it has almoſt univerſally been received. The words are in Romans ix. 2, 3. " Λύπη μοι " ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. Ηὐχόμην " γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν " μου τῶν συγγενῶν μου κατὰ σάρκα." " I have great " heavineſs, and continual ſorrow in my heart. " For I could wiſh that myſelf were accurſed " from Chriſt for my brethren, my kinſmen, " according to the fleſh." I wiſh to prove, that this paſſage needs not the alteration Dr. Bandinel has propoſed, to prevent it from ſeeming (to uſe his own expreſſion) *unnatural:* — That it

may

may be ſuppoſed to have proceeded from St. Paul in the heat and vehemence of ſpeaking, and through the violence of his affection for thoſe, to whom the words are addreſſed. Burkitt's interpretation appears very juſt. "So great "is my concern for the ſalvation of my bre-"thren the Jews, that I could undergo the "greateſt miſery and evil, that can befal myſelf, "to prevent their deſtruction." I am ſure I ſee nothing ſo very *unnatural*, as the Doctor calls it, in this, but can very well reconcile it to the warmth and ardour of the apoſtle's affection. Indeed Burkitt explains and qualifies it ſo well, that I ſhall be excuſed if I tranſcribe the whole note upon this place, at leaſt all that ſuits our purpoſe. "This wiſh of St. Paul, ſays he, is "plainly an hyperbolical expreſſion of his great "affection to his countrymen the Jews, and his "zeal for their ſalvation, which was ſo intenſe "and vehement, that were it a thing reaſonable "and lawful, were it proper, and could avail to "the procuring their ſalvation, he could have "wiſhed the greateſt evil to himſelf; for their "ſakes not only to be excommunicated from "communion with the church of Chriſt, but to "be ſeparated from Chriſt himſelf. If it be "ſaid that ſuch a wiſh is ſinful and unnatural, to "deſire the ſalvation of others with our own

" damnation, I anſwer true: and therefore the " apoſtle's words are not an abſolute and poſitive " wiſh: he doth not ſay, *I wiſh*, but *I could wiſh*." Dr. Whitby's paraphraſe of this verſe is to the ſame purpoſe; " So great is my concern for them, that " were it proper, and could it avail to the pro- " curing their ſalvation, &c."—Now this paſſage underſtood in this manner, which it ought to be, and in which ſenſe it has been taken by learned men for ages, carries with it nothing ſtrange and unnatural, but is what we may readily ſuppoſe to have proceeded from the great apoſtle's mouth.

Dr. Bandinel in a very ingenious, and perhaps to ſome convincing manner, quite alters the ſentence, and makes it aſſume a different ſenſe. The verb ευχομαι, he obſerves, " ſignifies ſome- " times to profeſs, and is ſometimes *pleonaſtical*." He illuſtrates this by a paſſage from Homer; " διος παις ευχετο ειναι, i. e. he gloried in being, or, " *he profeſſed that he was*, or ſimply, he was the " ſon of Jupiter." The verb ευχομαι, has indeed theſe ſignifications, and it alſo means *to wiſh*, or *to pray for*. Having however fixed this interpretation to the word, he puts the ſentence in a parentheſis, and forms it thus: " I have great " heavineſs, and continual ſorrow in my heart " (for

" (for I myſelf was once accurſed from Chriſt,
" or to uſe the Doctor's paraphraſe, was an ex-
" communicate out-caſt from Chriſt) on account
" of my brethren, my kinſmen according to the
" fleſh." This undoubtedly is very good ſenſe, and indeed the whole of what he ſays in proof of this interpretation carries with it great plauſibility, and marks of ingenuity. To the learned reader I recommend the whole diſcourſe * as well worth his attention both for the ſkilful manner in which the Doctor has treated this paſſage, and for his ingenious obſervations concerning the Jews.

I mean not in what I now briefly offer a full refutation of the Doctor's expoſition.—That perhaps demands a more able pen. I only intend to mention a few circumſtances which convince me of the propriety of the paſſage, as it ſtands in our tranſlation.

And firſt, the univerſal acceptation of this ſenſe by learned men for many ages; no one having once hinted at the neceſſity of ſuch an alteration as the Doctor points out, ſeems one

* Preach'd before the Univerſity of Oxford, and publiſhed with eight other ſermons by the ſame author, delivered upon being appointed Bampton Lecturer, an inſtitution according to the will of the Rev. Mr. John Bampton.

convincing argument for the authenticity of it. For if that had been the proper ſenſe, which Dr. Bandinel has endeavoured to put upon it, it is ſomewhat ſtrange that it was never diſcovered before. As to the paſſage being *unnatural*, and conveying an impious wiſh, many men diſtinguiſhed both for piety and learning, never took it in that light. The interpretation the antients put upon it, as we are informed by Dr. Whitby, ſhews they thought no impiety at all in it. "Ει ἀνεχώρει, ει ἐνεδέχετο, *if it were proper to make ſuch* "*a wiſh*," ſeems the manner in which it ſhould be underſtood. For St. Paul does not ſay, *I do wiſh*, but "if it would avail to make ſo great a "multitude happy, ηυχομην, optarim equidem, *I* "*could even wiſh* ſo great a bleſſing to my bre-"thren, tho' with the loſs of my own happineſs*."

This is the ſenſe in which this verſe has univerſally been taken, and, I think there is no occaſion for any *ſtrained* and *forced* interpretation to alter it, without meaning any reflection upon Dr. Bandinel, who, I am ſure, was urged by no ſuch motives in giving his expoſition of this paſſage, but gave it from a full conviction of the truth of it, and a laudable deſire that *that truth* ſhould be known; it muſt be acknowledged that editors

* Dr. Whitby.

editors and commentators often try to find out a meaning in an author, quite different from any that a paſſage has been taken in, merely to have an opportunity to ſhew their ſkill and ingenuity. —But I am far from even hinting that ſuch is the caſe here.

Another circumſtance that reconciles me to this ſenſe of the words is this: St. Paul, as is univerſally known, and mentioned too by the Doctor, was a perſon of a warm and impetuous diſpoſition. Heated therefore by the ſincerity and vehemence of his affection for his brethren the Jews, and wiſhing ardently for their converſion to the faith of Chriſt, it is not at all ſtrange, (his natural warmth being increaſed by the very intereſting ſubject he was upon) that in the *enthuſiaſtic* zeal (if I may be allowed the expreſſion here) for their ſalvation, he ſhould break out with ſuch noble rapture and fervency: *I have great heavineſs, and continual ſorrow in my heart, for I could wiſh that myſelf were accurſed from Chriſt, for my brethren, my kinſmen, according to the fleſh.*

The apoſtle had been painting in the preceding chapter in the moſt ſtrong and glowing colours, the happy ſtate of believers. It begins, as

Dr.

Dr. Bandinel obſerves, " with a triumphant de-
" claration, that *there is no condemnation to them,*
" *which are in Chriſt Jeſus, who walk not after*
" *the fleſh, but after the ſpirit.* And ends, to uſe
" the Doctor's emphatic words, in the ſame ex-
" ulting ſtrain, with a firm perſuaſion *that nei-*
" *ther death, nor life, nor angels, nor principali-*
" *ties, nor powers, nor things preſent, nor things*
" *to come, nor height, nor depth, nor any other*
" *creature, ſhall be able to ſeparate us from the love*
" *of God, which is in Chriſt Jeſus our Lord.*" After dwelling with ſuch rapture on the bleſſed ſtate of the elect, we can the leſs wonder that he ſhould ſo violently wiſh the Jews to be partakers of it. Upon this ſubject our holy apoſtle muſt be warm to a degree of enthuſiaſm, and therefore it is very natural that in the next chapter, he expreſſes the vehemence of his affection, by exclaiming in the ardour of his ſoul, that *he could wiſh himſelf accurſed from Chriſt*, that his brethren might be partakers of ſo glorious a ſalvation.

No one ſurely can ſay that this reaſoning is *forced* and *far-fetched.* In my opinion it is all deducible from the known diſpoſition of that bleſſed apoſtle, and ſeems perfectly agreeable to the context. But leſt it ſhould be thought inconcluſive, we will add an argument, which muſt

muſt certainly be acknowledged to have *ſome* weight. Nor do I diſregard an objection mentioned by the Critical Reviewers, to the interpretation of Dr. Bandinel; though they "confeſs it "to be of no force, and therefore lay little ſtreſs "upon it." They obſerve that the Doctor's explication would have been more ſatisfactory, if ευχομαι had ever been uſed *pleonaſtically* by St. Paul. They inſtance the word in a different ſenſe from ſome of his epiſtles: Ευξαιμην, *I would* to God, Acts xxvi. 29. Ηυχομεθα, *we wiſh*, 2 Cor. xiii. 9. Ευχομαι, *I pray* to God, ver. 7.

But that which has the greateſt force, and which is certainly well deſerving attention, is a ſimilar expreſſion of Moſes, in Exodus xxxii. 32. Scripture is reckoned the beſt interpreter of ſcripture: and where two paſſages of the ſame nature are found, there is the greateſt reaſon to believe them to be genuine.

When the children of Iſrael had ſinned againſt the Lord by worſhipping a calf made by Aaron, Moſes thus addreſſed the Lord in their behalf: "This people have ſinned a great ſin, and have "made themſelves gods of gold. Yet now, if "thou wilt, forgive their ſin: and if not, blot "me, I pray thee, out of thy book which thou "haſt

" haſt written *." St. Paul expreſſes himſelf perhaps in rather a ſtronger manner than Moſes, yet both expreſſions have ultimately the ſame ſignification. For *to be blotted out of God's book*, and *to be accurſed from Chriſt* (as we at preſent tranſlate it) is only a different manner of expreſſing the ſame thing; i. e. *to be ſeparated* † *from God*, and caſt off from his favour.

This

* I muſt acknowledge myſelf indebted for the *hint* of this verſe to a gentleman, who, in an old edition of the Bible, found it referred to in the margin oppoſite the 9th chapter of Romans, as parallel to that paſſage.

† The word αναθεμα has literally this ſignification. It is derived from ανατιθημι, to ſeparate, or ſet aſide. — The ſame interpretation, according to Dr. Whitby, the Greek fathers put upon theſe words: αναθεμα ειναι απο τυ Χριστυ; meaning " χωρισθηναι της αγαπης, εκπεσειν της δοξης, αλλοτριον ειναι τυ " Χριστυ, à ſalute ſeparari, *to be ſeparated from the love of* " *Chriſt, to be alienated from him, to fall from the glory and the* " *ſalvation purchaſed by him.*" In an old edition of the Bible, printed in 1594, this verſe in Romans is thus tranſlated: (taking αναθεμα in the ſenſe we have been ſpeaking of) " For " I *would* wiſh myſelf to be ſeparated from Chriſt, &c." We ſee then that by the literal meaning of αναθεμα, theſe words ſpoken by Moſes and St. Paul, have not ſo wide a difference, as there ſeems to be according to our tranſlation, when we render αναθεμα, *accurſed:* the latter being a bolder expreſſion, the former nearer to that of Moſes. The ſenſe indeed, which ever way we tranſlate it, is the ſame.—I only ſpeak of the difference in expreſſion.

This is what I had to offer upon this remarkable paſſage: not however intending it for a full refutation of what is ſo ably advanced by Dr. Bandinel to prove a contrary ſenſe. I give it as my private opinion—as what convinces me. It would be vanity perhaps to pretend *fully* to convince others, however I may be convinced myſelf, of the inconcluſiveneſs of the Doctor's expoſition, when he has defended it in ſo ingenious a manner. But though I acknowledge myſelf inſufficient for the taſk, yet to a perſon of abilities it would be very eaſy to refute his arguments, which, however ingenious, are far from being ſolid. They are like a beautiful building raiſed upon a bad foundation: deſtroy that, and the whole falls to the ground.

What he ſays in the ſame diſcourſe of the Jews, and St. Paul's being a type of God's dealings with their nation, ſhews ſuch ingenuity and learning, that the reader cannot fail of being highly entertained and inſtructed.

The manner indeed in which God has dealt with his once favourite people, affords a moſt convincing proof of the truth of our holy religion. The remarkable manner in which all the

prophecies concerning them were fulfilled, as may be ſeen in that accurate hiſtorian Joſephus, muſt impreſs every ſerious mind with a reverence for God's juſtice and mercy. From ſcripture likewiſe we expect that one day there will be a general converſion of them to the faith of the goſpel. From the importance of ſuch an event, learned men conjecture that it will be brought about by no ordinary means. And there are paſſages in ſcripture, which confirm the ſuppoſition. "Our Saviour's revelation of himſelf to "St. Paul, (ſays Dr. Bandinel) and the effects "wrought by it, were unexpected and inſtantaneous; and we have reaſon to conclude that "the converſion of the whole nation of the Jews "will in like manner be as ſudden and ſurpriſing, "as the outward means uſed to effect it are extraordinary and miraculous. * *I will remove "the iniquity of that land in one day*, ſaith God "by the mouth of his prophet Zechariah. This "is beautifully and emphatically expreſſed "(adds the Doctor) by the evangelical prophet: "† *Before ſhe travailed, ſhe brought forth; before "her pain came, ſhe was delivered of a man-child. "Who hath heard ſuch a thing? who hath ſeen "ſuch things? Shall the earth be made to bring "forth*

* Zech. iii. 9. † Iſaiah lxvi. 7, 8.

" *forth in one day, or ſhall a nation be born at* " *once? for as ſoon as Zion travailed, ſhe brought* " *forth her children.*" Theſe paſſages of ſcripture, quoted by the Doctor, plainly indicate that God will uſe extraordinary and ſudden means in reſtoring his people Iſrael to ſalvation. Then after the converſion of the Jews, ſhall the number of the Gentiles be compleated, and they too ſhall be converted unto Chriſt: according to thoſe remarkable words of St. Paul: *If the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles: how much more their fulneſs* * *?*

" Let us therefore (to conclude with the " words of Dr. Bandinel) let us, † *who are de-* " *livered from the bondage of corruption, into the* " *glorious liberty of the children of God,* ‡ *walk* " *worthy of the vocation wherewith we are called,* " § *in all holy converſation and godlineſs, looking* " *for, and haſting unto the coming of the day of* " *God*; beſeeching him that he would ſhortly " accompliſh the number of his elect, have " mercy upon all *aliens from Chriſt*, take from " them all ignorance, hardneſs of heart and " contempt of his word; and ſo bring them

 " home

* Rom. xi. 12, 13. † Rom. viii. 21.
‡ Epheſ. iv. 1. § 2 Pet. iii. 12.

" home to his flock, that they may be ſaved
" among the remnant of the true Iſraelites, and
" be made one fold under one Shepherd *Jeſus*
" *Chriſt* our Lord, who liveth and reigneth with
" the Father and the Holy Spirit, one God
" world without end. *Amen.*"

A MORAL



AN

Addreſs to the Reader.

THERE are few ſubjects, reader, of greater importance, than that which has now engaged your attention. The manner in which it has been handled, I leave entirely to your candour; and if by chance you have received either entertainment or inſtruction, I am ſure I have a pleaſing reward. The ſcriptures are not that dry, dull, inſipid thing, which many ſuppoſe them to be. Study them with care, and you will ſoon perceive it. He muſt be void of taſte, who is not charmed with their beautiful ſimplicity, and ſtruck with their noble ſublimity. To ſome it may appear wonderful, that they are ſo much neglected. It might be thought indeed to argue a bad taſte, did we not ſee ſo many inſtances of genius every day produced. It muſt therefore be owing entirely to *inattention*.—To remove that, *as much as I am able*, is the *humble intent* of what has been here written. Luxury, we are told by ſome writers, has enervated, and deſtroyed every

thing

thing manly in us—It would be no very difficult thing then to account for the neglect of the ſacred book, and for every thing elſe that is ſacred. Depravity of manners is an attendant upon luxury—but we will treſpaſs no further upon the reader's patience. The following "much admired ſonnet," from Petrarch, will not however be thought an improper concluſion to what has been here ſaid. It is quoted by Mickle in his admirable tranſlation of the Luſiad (a tranſlation excelled only by Pope's verſion of Homer) and prettily rendered by him into Engliſh. It is deſcriptive of the effeminate and contaminated ſtate of modern Italy *; ſuppoſed to have "been addreſſed to a friend, engaged in ſome "literary undertaking of importance and no-"velty."

L SON-

* What a contraſt is here afforded us! From the noble ſpirit, and manly dignity of their brave anceſtors, how are they degenerated into a puny race of effeminate mortals—half-women, and eunuchs!——Well might the truly poetical Camoens exclaim;

"And thou, O loſt to glory, loſt to fame,
Thou dark oblivion of thy ancient name,
By every vicious luxury debaſed,
Each noble paſſion from thy breaſt eraſed;
Nerveleſs in ſloth, enfeebling arts thy boaſt,
Oh! Italy, how fallen, how low, how loſt!

SONNETTO.

" La gola, e'l ſonno, e l'otioſe piume
Hanno del mondo ogni virtù ſbanditæ;
Ond' è dal corſo ſuo quaſi ſmarrita
Noſtra natura vinta dal coſtume:
Ed è ſi ſpento ogni benigno lume
Del ciel, per cui s'informa humana vita
Che per coſa mirabile s'addita
Chi vuol far d'Helicona naſcer fiume
Qual vaghezza di lauro, qual di mirto?
Povera e nuda vai Filoſofia,
Dice la turba al vil quadagno inteſa.
Pochi compagni havrai per l'alta via;
Tanto ti prego picì; gentile ſpirito,
Non laſſar la magnanima tua impreſa."

SON-

"In vain to thee the call of glory ſounds,
Thy ſword alone thy own ſoft boſom wounds."

Luſiad. B. 7.

And Dante and Arioſto, as well as Petrarch in the above Sonnet, (their own Poets too) ſpeak of Italy, as quoted by Mickle, in the ſame debaſing terms.

" O d'ogni vitio fetida ſentina
" Dormi Italia imbriac ———."

Says Arioſto.

" O inebriated Italy! thou ſleepeſt the ſink of every fil-
" thy vice."

SONNET.

" Ah! how my friend, has foul-gorged luxurie
And bloated ſlumbers on the ſlothful down,
From the dull world all manly virtue thrown,
And ſlaved the age to cuſtom's tyrannie!
The bleſſed lights ſo loſt in darkneſs be,
Thoſe lights by heaven to guide our minds beſtown;
Mad were he deemed who brought from Helicon
The hallowed water, or the laurel tree.
Philoſophy, ah! thou art cold and poor,
Exclaim the crowd, on ſordid gain intent;
Few will attend thee on thy lofty road:
Yet I, my friend, would fire thy zeal the more;
Ah, gentle ſpirit, labour on unſpent,
Crown thy fair toils, and win the ſmile of God."

THE

APPENDIX.

—" The holy ſcriptures are able to make thee wiſe unto
" ſalvation, through faith which is in Chriſt Jeſus.

" All ſcripture is given by inſpiration of God, and is pro-
" fitable for doctrine, for reproof, for correction, for inſtruc-
" tion in righteouſneſs:

" That the man of God may be perfect, thoroughly fur-
" niſhed unto all good works."

2 *Tim.* iii. 15, 16, 17.

APPENDIX.

THE truly *philanthropic* Mr. Harris (I would not uſe ſuch an uncommon, and to ſome perhaps *far-fetched* word, if I knew any other by which I could expreſs the very high idea I entertain of that amiable man's character, and the reader, I think, will readily acquit me of affecting any *high-flown* expreſſions), the truly *philanthropic* Mr. Harris, at the end of his *Philological Enquiries*, aſſerts that it is the common fault of every age to rail at that which is paſt. "Men, ſays he, have been repreſented by their "*contemporaries* not only as bad, but degenerate; "as inferior to their predeceſſors both in *morals* "and *bodily* powers." He brings inſtances of theſe complaints from Virgil, down to modern times. And with the greateſt humanity he defends the preſent, by a compariſon with the paſt. The reader, who is unacquainted with the work from which the following extract is taken, will forgive me the tranſcribing it. It muſt prepoſſeſs every feeling mind in favour of the humane and worthy author. "As man is by na-"ture a *ſocial* animal (ſays this generous and

"humane

" humane writer), GOOD-HUMOUR ſeems an in-
" gredient highly neceſſary to his character.
" 'Tis the ſalt, which gives a ſeaſoning to the
" feaſt of life; and which, if it be wanting,
" ſurely renders the feaſt incomplete. Many
" cauſes contribute to impair this *amiable* qua-
" lity, and nothing perhaps more, than *bad*
" *opinions of mankind. Bad opinions of mankind*
" naturally lead us to MISANTHROPY. If
" theſe bad opinions go *farther*, and are *applied*
" *to the univerſe*, then they lead to ſomething
" worſe, for they lead to ATHEISM. The
" melancholy and moroſe character being thus
" inſenſibly formed, MORALS and PIETY
" ſink of courſe; for what EQUALS have we
" to *love*, or what SUPERIOR have we to
" *revere*, when we have no other objects left,
" than thoſe of HATRED, or of TERROR?
" It ſhould ſeem then expedient, if we value
" our *better* principles, nay, if we value our own
" *happineſs*, to withſtand ſuch *dreary* ſentiments.
" 'Twas the advice of a wiſe man—*Say not thou*
" *what is the cauſe, that* THE FORMER DAYS
" WERE BETTER THAN THESE? *For thou* DOST
" NOT ENQUIRE WISELY *of this.*"

To apply what has been here ſaid to our pre-
ſent purpoſe.—Without endeavouring formally

to

to controvert the ſentiments of this valuable and *good-natured* writer, it muſt be allowed, that whether or not we are *worſe*, and more degenerate than our anceſtors; or whether in former days the *ſcriptures* were more regarded than they are now:—laying aſide theſe conſiderations, it muſt be acknowledged, that the BOOK OF GOD is at preſent not ſo much attended to, as might be expected from this enlightened age. It is the opinion however of Dr. Prieſtley that in neglecting theological ſtudies we are *worſe* than our anceſtors. "Every thing relating to *re-*
"*ligion*, ſays he, is manifeſtly getting out of
"ſight, even with reſpect to the generality of
"thoſe who do read and think; which was by
"no means the caſe formerly. Not a century
"ago, there was, I believe, hardly any man of
"letters, who did not read and ſtudy, ſo as to
"pretend to have ſome opinion or other upon
"almoſt every theological queſtion. Whether
"they liked or diſliked, theological writings
"were intereſting to them; whereas at preſent
"every thing that ſavours of theology is by the
"generality treated with indifference, if not
"with contempt *."

* See the preſent amicable diſpute between Dr. Newcome, Biſhop of Waterford, and Dr. Prieſtley, upon the duration of our

And if we credit the greateſt hiſtorians that have written, we cannot imagine that mankind have been, and are conſtantly upon a level. The Romans, in the decline of their empire, were greatly degenerated: their courage enervated; their manly ſpirit deſtroyed, " and the Roman " world

our Saviour's miniſtry. 'Tis a controverſy carried on with the greateſt moderation, candour, and good-nature. It does honour to both parties. How unlike do they oppoſe each other, to the *ſurly* and *bear-like* manner (critics, forgive the epithets,—we muſt appropriate our language to the ſubject, and with ſuch a ſubject we cannot help *ſoiling* ourſelves) in which Davis ſo ſcurrilouſly attacked Gibbon; and Bryant, the celebrated author of " an analyſis of antient mythology," Dr. Prieſtley, upon *philoſophical neceſſity*. Poor Bryant! you were ſadly deceived when you thought you underſtood the ſubject!—A late witty and facetious writer has endeavoured to prove that a man would write the better for having ſome knowledge of the ſubject he was to write upon. But you have tried to ſhew the contrary, by writing upon what you had no knowledge at all of. What a pity it is that you had no friend to whiſper in your ear, or that you yourſelf never remembered the old proverb, *ne ſutor ultra crepidam!*——It is the fate however of great authors, like great men, to draw the envy of narrow ſpirits, and meet with enemies. Mountains attract our notice, while mole-hills are over-looked. Little inſects, flies " with gilded wings," are conſtantly buzzing about to fix upon ſome object, and the greater that object is, the more acceptable is the *prey*. What a pity it is that Pope is not living to inſert *this Davis* among the heroes of the Dunciad. He would make no bad appearance amongſt the very reſpectable names contained in that immortal poem.

" world (to uſe the language of the elegant " Gibbon) was indeed peopled by a race of " pygmies, when the fierce giants of the north " broke in, and mended the puny breed. They " reſtored (ſays this beautiful hiſtoric writer) a " manly ſpirit of freedom; and after the revo- " lution of ten centuries, freedom became the " happy parent of taſte and ſciences *."

But theſe ſpeculations carry me beyond my ſubject.—The ſtudy of theology begins already to wear a better aſpect. The learned labours of Biſhop Lowth, and Dr. Kennicott; I may add too the honourable aſſiduity of Dr. Prieſtley, in theological enquiries, as well as almoſt every other part of literature (who, though differing in ſome religious ſentiments from thoſe learned perſons above-mentioned, is highly worthy to be placed with the moſt eminent for his extenſive literary knowledge—but moſt of all for his piety, upright intentions, and good heart †)—the la-

 bours

* Gibbon's Roman Empire, vol. 1. chap. 2. page 71.

† The extenſive knowledge of the Doctor, which is apparent from his writings in almoſt every ſubject of literature, might authorize us with no great impropriety to call him the *Ariſtotle* of the age. The diffuſive genius of the ſtagyrite appears in Dr. Prieſtley. But *invention*, ſome one may add, conſtitutes a great ſuperiority of the former over the latter.

THE

hours of theſe great men, I ſay, will, it is hoped, revive a ſpirit for that moſt intereſting of all purſuits, the ſtudy of GOD, "the higheſt and moſt "excellent of all beings, his glorious perfec- "tions, the different relations we ſtand in to "him, and the obligations, which ariſe from "thoſe relations upon all intelligent beings. "The variety and ſublimity of the truths, and "their real importance and univerſal concern- "ment to the well-being of man, all concur to "recommend this ſtudy. It is beyond all ana- "logy infinitely ſuperior to every other ſcience: "the object is God himſelf, the father of light, "the fountain of all knowledge; and the end "of it, the glory of God, and the happineſs of "man *."

Amidſt

THE FATHER OF LEARNING, it is true, wrote, when no one had gone before him, to draw, as it were, the plan, and mark the outlines of ſcience. But neither in invention is Dr. Prieſtley deficient. Of this, his diſcoveries in natural philoſophy will remain an everlaſting teſtimony.—This, and what I have elſewhere ſaid of the Doctor, cannot be reckoned *flattery*, (a vice which I abhor), ſince I have not the moſt diſtant acquaintance with him, and never ſaw him in my life. —If it be called *exaggerated praiſe*, I can ſay no more than that it flows from a *ſincere reſpect*.

* Dr. Bandinel's Sermons. Ser. 1.

"An application to any ſtudy" (ſays the late Lord Bolingbroke in thoſe excellent letters upon the ſtudy of hiſtory), "that

Amidſt the gloomy night of paganiſm, we find an aſtoniſhing reverence paid to their imaginary deities. Every thing relating to their religion, was held in the higheſt veneration. The lives of ſome of the famous men of Greece and Rome preſent us with remarkable inſtances of piety, and a love for their fictitious gods. Amongſt theſe

" that tends neither directly nor indirectly, to make us bet-
" ter men and better citizens, is at beſt but a ſpecious and
" ingenious ſort of idleneſs, to uſe an expreſſion of Tillotſon:
" and the knowledge we acquire by it is a creditable kind of
" ignorance, nothing more." Let. 2. p. 14.

What more than the ſtudy of the ſcripture can elevate and harmonize the mind, and make us in every reſpect *better men?* from the example of St. Peter we learn not to place too much confidence in ourſelves.—In St. Paul we ſee the effects of *bigotry* and *prejudice*:— and from our bleſſed Saviour himſelf we are taught every virtue that can adorn the human breaſt.

In what a piteous, and likewiſe contemptible light, muſt we view the PRIDE of ſhallow mortals, when we find our bleſſed Lord and Maſter condeſcending to waſh his diſciple's feet!—— Deſpicable and wretched meanneſs of man, who is blown up with that genuine and firſt-born of hell! I contemn the wretchedneſs of that man—I deſpiſe him from my ſoul, who exalts himſelf *indignantly* above his fellow-creatures. The very beggar is made of the ſame materials with the beſt of us, and when dead will poſſeſs as large a ſpace of ground. Our bleſſed Saviour himſelf hath ſhewed us the amiableneſs of humility, and the PROUD MONSTER— (of the name of man he is unworthy) is the moſt deſpicable being of the earth!

theſe there is no occaſion to point out Socrates —the good, the venerable Socrates, whoſe name will be remembered as long as *wiſdom* and *goodneſs* are valued and eſteemed by men. Sophocles, " the prince of antient dramatic poets," as he is ſtiled by his tranſlator, makes Hercules principally command Philoctes, in the tragedy ſo called, to worſhip and venerate the gods. The two laſt lines would do honour to a chriſtian writer.

τοῦτο δ' ἐννοεῖσθ',——
——— εὐσεβεῖν τὰ πρὸς θεούς.
Ὡς τἄλλα πάντα δεύτερ' ἡγεῖται πατὴρ
Ζεύς· " ἡ γὰρ εὐσέβεια συνθνήσκει βροτοις·
" Κἂν ζωσι, κἂν θάνωσιν, οὐκ ἀπόλλυται."—

" Be careful that you venerate the gods,
" For far above all other gifts doth Jove,
" Th' almighty father, hold true piety;
" *Whether we live or die, that ſtill ſurvives*
" *Beyond the reach of fate, and is immortal* *."
Franklin's Tranſl.

Through-

* Franklin in a note to this place quotes the 8th verſe of the 14th chapter of Romans: to ſhew, I ſuppoſe, the ſimilarity of this paſſage of Sophocles to that of the apoſtle. I will tranſcribe it here, as it ſhews the correſpondence of this ſublime poet's ſentiments to the following verſe from St. Paul: *Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.*

Throughout Homer a reverence for the Deity is every where inculcated. The father of poetry is fond of referring every thing to the divine will. Διὸς δ' ἐτελείετο βουλή, as Pope, I think, obſerves, runs through every page.

Declamations againſt the *infidelity* of the preſent age, are eaſy to be made. Mr. Harris, we have ſeen, attributes a ſpirit of *miſanthropy* to thoſe, who delight in invectives againſt their own times. I would only wiſh to inſinuate that if the heathens paid ſuch reverence to their *blind* deities, how much more reaſon have we to attend to every thing concerning our religion, which is founded in truth, and which promiſes to reward us with joys—compared to which, *feeble* are the pleaſures of the imaginary Elyſium. Though painted in the brighteſt colours of a warm imagination, what nobler ideas do we conceive of *the joys, which ſhall be revealed hereafter:* —of the unſpeakable pleaſures ſo ſtrongly deſcribed by St. Paul, *which eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive.*

And now, Eugenio, before I conclude, permit me once more to addreſs myſelf to you.

Theſe

Theſe ſtudies have afforded us the moſt agreeable employment.——

" On this, or ſimilar," Eugenio, " thou
Whoſe mind was moral, as the preacher's tongue;
And ſtrong to wield all ſcience worth the name;
How often we talked down the ſummer's ſun,
And cooled our paſſions by the breezy ſtream."

May theſe ſtudies continue ever to engage our minds. If happineſs be ſomething more than imaginary; if it be our principal aim in this life, where is the path to it ſo plainly pointed out, as in the SACRED WRITINGS? The ſublimeſt philoſophy of the antients afforded poor conſolation indeed, compared to the joys which are promiſed in the Goſpel. *Come unto me* (ſweetly ſays our bleſſed Saviour himſelf) *all ye that are weary and heavy laden, and I will give reſt to your ſouls.* Nor do I rigidly and unfeelingly condemn all thoſe, who do not hold with the opinions of this eſtabliſhed church. I have a greater idea of the goodneſs and mercy of the Almighty, than to think that every one, who diſſents from us ſhall forfeit his claim to eternal life. If ſuch men as Prieſtley, Lindſey, Jebb, and many others, are to ſuffer everlaſting condemnation—oh Eugenio, let the moſt *orthodox* members of our church tremble for their fate!

*Let him that thinketh he ſtandeth, take heed leſt he fall**. You, Eugenio, ſide in your ſentiments with the worthy perſons above mentioned. I, though differing from you, cheriſh the pleaſing hope of meeting with you in the realms of bliſs, when we "ſhall know from the firſt authority, "which of us, or whether either of us is in the "right †," reſpecting our different opinions. Oh, Eugenio, may that day haſten forward, when, with the good of all nations, and may I be allowed to ſay, with the good of *all religions*, in ſpite of a few trifling differences ‡, we ſhall be ſummoned hence to the glorious regions of eterday! Oh happy time! tranſporting thought! to quit this cold, dull habitation of clay, where

* 1 Cor. x. 12.

† Dr. Prieſtley's ſecond letter to the Bp. of Waterford.

‡ "We *all* believe in a God, the intelligent author of na-"ture, in his conſtant over-ruling providence, and in his "righteous moral government. We believe in the divine "origin of the Jewiſh and Chriſtian revelations, that Chriſt "was a teacher ſent from God, that he is our maſter, law-"giver and judge, that God raiſed him from the dead, that "he is now exalted at the right-hand of God, that he will "come again to raiſe all the dead, and ſit in judgment upon "them, and that he will then give to every one of us accord-"ing to our works.

"Theſe are, properly ſpeaking, the only *great truths of re-"ligion*, becauſe they are thoſe which have the greateſt in-"fluence on our conduct; and to theſe not only the Church "of England, and the Church of Scotland, but even the

"Church

every pleaſure is embittered with its ſhare of pain, for the uncontaminated joys of immortality.

In the mean time, as " life attended with its cares, perhaps its ſorrows, (to uſe the words of Dr. Horne, the preſent worthy Dean of Canterbury) will ſoon have run its courſe," let us, Eugenio, ſo act as mindful of the future.—Our Lord and Maſter has given all of us *talents*, and if inſtead of improving them, we *lay them up in a napkin*, we muſt abide by the conſequences. The book of the Almighty is open before us, and if we wilfully neglect to make ourſelves acquainted with his will, what can we expect at the great day when he cometh *to take an account of his ſervants*, but to be excluded with all unprofitable ones from his heavenly kingdom. May you and I, Eugenio, then ſo act, and improve the *talents* committed to our charge, that we may rejoice at that dreadful day of retribution, when the earth ſhall melt away before the preſence of the Lord, and be received amongſt the children of our Father *into his kingdom prepared for them that love him from the foundation of the world.*

A D-

" Church of Rome gives its aſſent. If we ſufficiently attend " to the importance of theſe great truths, and give ourſelves " up to the full influence of them, we ſhall all *love as bre-* " *thren*, notwithſtanding all leſſer differences."——

Dr. Prieſtley's ſecond Letter to the Biſhop of Waterford.

ADDENDA

TO

Obſervations on *Rom.* ix. 2, 3.

I Preſent the curious and inquiſitive reader with the opinion of that laborious commentator Dr. Gill, upon this paſſage in Romans, and likewiſe on that of Exodus xxxii. 32.

" The words of Moſes are thought to be a parallel one, *blot me, I pray thee, out of the book which thou haſt written*, Exod. xxxii. 32. but that is not to be underſtood of the book of eternal life; but either of the book of the law, as *R. Sol. Jarchi* expounds it, which God had ordered him to write, and his deſire is, that his name might not ſtand there; or rather of the book of this temporal life, that he might die and not live. Now let it be obſerved, that the word αναθεμα, here tranſlated *accurſed*, anſwers to a Hebrew word, which with the Jewiſh writers is one ſort of excommunication among them, and the greater

greater ſort; the form of it, as given by them, is very horrible; and ſo we may obſerve the word *anathema* here uſed, is mentioned as a form of excommunication in 1 Cor. xvi. 22. Gal. i. 8, 9. of all ſuch as love not Chriſt and his Goſpel, and make it appear, by their principles or practices, or both, that they do not, and ſo ought to be removed from the communion of churches. Now taking the word in this ſenſe, the Apoſtle's meaning is, that he could wiſh to be excommunicated from Chriſt; that is, from the body of Chriſt, from the church of Chriſt, Chriſt myſtical, as the word Chriſt is uſed, 1 Cor. xii. 12. to be deprived of the ordinance of Chriſt's houſe, to be degraded from his office in it, and not to be ſo much as a member in it."

THE END.

POSTSCRIPT.

I Cannot forbear the ſatisfaction of expreſſing in this manner my obligations to a gentleman of diſtinction in the literary world, who, in the moſt obliging manner, favoured this publication with his reviſal.—His name I ſhould be proud to mention, did not my diffidence reſpecting the merits of this work reſtrain me from it; as I ſhould be unwilling his name ſhould appear in a place unworthy of it, whatever honour might accrue to me from the mentioning it.

Through him I have diſcovered, that the *Eſſay, which I intended as a principal ornament of this publication*, has been before printed. I muſt therefore beg the reader's leave to withdraw it from this work.—As it unfortunately happened that the gentleman did not ſee a copy, till almoſt the whole was printed off, the omitting it unavoidably occaſions a *break* in the pages*:—but this, and every other *inaccuracy*, I rely upon the good-natured reader to forgive.

Among

* From page 62, to page 72.

Among the errors, I muſt beg him to correct the following; for the pointing out of which I am indebted to the ſame gentleman.

In the note, page 13. line 17. from the bottom, for θεσμοθετης, read θεσμοθέτης.

In the 16th line from the bottom of the ſame, for ἐχωρησε, read ἐχωρησε.

REPORT

OF THE

COMMITTEE

OF THE

AFRICAN INSTITUTION,

Read to the General Meeting on the 15th July, 1807.

TOGETHER WITH THE

Rules and Regulations

WHICH WERE THEN ADOPTED FOR THE

GOVERNMENT OF THE SOCIETY.

LONDON: PRINTED BY WILLIAM PHILLIPS,
GEORGE YARD, LOMBARD STREET.

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At a Meeting of the AFRICAN INSTITUTION, *held at Freemason's Hall, Queen-Street, Lincoln's-inn-fields, July* 15, 1807,

His Royal Highness the
DUKE OF GLOUCESTER,
in the Chair;

A Report of the Committee having been read, containing a view of the objects proposed by the Institution, of the means for carrying those objects into effect, together with Rules and Regulations for its interior Constitution, the following Resolutions were successively moved, and unanimously agreed to, viz.

On the Motion of the Right Hon. Viscount Howick,

Resolved,

That the Report now read be received, and that the Rules and Regulations proposed by the Committee, be adopted as the standing Rules and Regulations of this Society.

On the Motion of Wilbraham Bootle, Esq.

Resolved,

That Subscriptions be now opened, on the plan recommended by the Committee, and that Subscribers be requested to affix their names to their Subscriptions.

On the Motion of the Right Hon. the Chancellor of the Exchequer,

Resolved,

That His Royal Highness the Duke of Gloucester be requested to honour the Institution, by accepting the office of President, in addition to that of Patron.

On the Motion of the Right Hon. Viscount Valentia,

Resolved,

That the Election of Vice-Presidents and of the Board of Directors be deferred till the next meeting of the Society; and that in the mean time the present Committee be con-

tinued, with the authority to exercise the various powers with which the Board of Directors is invested by the Rules and Regulations which have now been adopted.

On the Motion of the Right Hon. Lord Headley,

Resolved,

That the Committee be requested to print, for distribution, the substance of the Report which has this day been read, with such alterations and corrections as they may think proper, together with the Rules and Regulations which have been adopted, and a list of Subscribers.

On the Motion of the Right Hon. the Earl of Selkirk,

Resolved,

That the warmest Thanks of this Meeting be given to His Royal Highness the Duke of Gloucester, for his zealous and assiduous attention to the interests of this Society.

Subscriptions are received by the following Bankers, viz. *Messrs. Down, Thornton, Free & Down,* No. 1, Bartholomew Lane; *Messrs. Hoare, Barnett & Co.* No. 62, Lombard-street; *Messrs. Smith, Payne, & Smiths,* George Street, Mansion House; *Messrs. Hoares,* 37, Fleet Street; *Messrs. Drummonds,* Charing Cross; *Messrs. Ransom, Morland & Co.* Pall-Mall; by the Treasurer, *Henry Thornton, Esq.*; or by the Secretary, *Mr. Z. Macaulay,* 26, Birchin Lane; to whom communications relative to the Institution may be addressed.

List of the temporary Committee for Conducting the Affairs of the AFRICAN INSTITUTION.

His Royal Highness the Duke of Gloucester,
Patron and President,

Earl Spencer	The Chancellor of the Exchequer
Earl Moira	Right Hon. T. Grenville
Earl Euston	Right Hon. G. Canning
Earl Rosslyn	Right Hon. J. C. Villiers
Lord Grenville	Right Hon. Sir J. Newport
Viscount Howick	Right Hon. J. Foster
Viscount Valentia	Right Hon. N. Vansittart
Bishop of London	Right Hon. J. Smyth
Bishop of Durham	Sir Philip Francis, K.B.
Bishop of Bath and Wells	Sir Samuel Romilly
Bishop of St. David's	General Vyse
Lord Holland	Henry Bankes, Esq. M.P.
Lord Ellenborough	Thomas Bernard, Esq.
Lord Erskine	T. Babington, Esq. M.P.
Lord Teignmouth	T. Baring, Esq. M.P.
Lord Headley	R. Barclay, Esq.
Lord Henry Petty	

Henry Brougham, Esq.
J. H. Browne, Esq. M.P.
Colonel Barry, M.P.
T. Clarkson, Esq.
Edwd. Forster, Esq.
C. Grant, Esq. M.P.
Rev. T. Gisborne
Jos. Hardcastle, Esq.
Geo. Harrison, Esq.
W. Huskisson, Esq. M.P.
Steph. Lushington, Esq. M.P.
J. B. S. Morritt, Esq.
Zachary Macaulay, Esq.
M. Martin, Esq.
M. Montague, Esq. M.P.
W. M. Pitt, Esq. M.P.
W. Roscoe, Esq.
Granville Sharp, Esq.
Richd. Sharp, Esq. M.P.
John Simeon, Esq. M.P.
William Smith, Esq. M.P.
T. Woodroffe Smith, Esq.
Jas. Stephen, Esq.
S. Thornton, Esq. M.P.
R. Thornton, Esq. M.P.
H. Thornton, Esq. M.P.
Rev. John Venn
S. Whitbread, Esq. M.P.
W. Wilberforce, Esq. M.P.

REPORT, &c.

A PLAN, which proposes to introduce the blessings of civilized society among a people sunk in ignorance and barbarism, and occupying no less than a fourth part of the habitable globe,* holds forth an object, the contemplation of which, it will be allowed, is sufficient to warm the coldest, and fill the amplest mind.

An attempt to recommend such a scheme of beneficence by considerations addressed to the feelings, seems wholly unnecessary; since the bare conception of the design must give birth to a more lively interest than any persuasions could produce.

* Africa is computed to contain 150 millions of inhabitants, but the interior is so little known that the estimate is purely conjectural.

But it is requisite, in order to obtain active support to any enterprize, that its object should not only be inviting, but rational, and capable of being accomplished.

Your Committee, therefore, in offering a few remarks on the general nature of this Institution, prior to a Report on the immediate subject of reference, (the Rules and Regulations proper for the constitution and government of the Society) have in view not to persuade, but to encourage; not to suggest motives but to obviate difficulties; and particularly to remove the most specious objection to our design, despair of its success.

The vastness of the object proposed by the Institution, may raise in some minds the idea of a rash and visionary project; especially when contrasted with the apparent disparity of the means which are to be employed, the efforts of a voluntary association of private individuals in this country. But it should be remembered, that the most

striking changes have often been produced in the characters and fortunes of nations, by means apparently very inadequate. There have been critical opportunities, in which the combined efforts of a few private men, or even the energies of a single mind, have sufficed to effect great revolutions in the opinions, the manners, the laws, and civil condition of a whole people, nay even of a great portion of mankind.

It is true, that such changes have been more frequently of a pernicious than salutary kind; for their authors have rarely been actuated by benignant feelings, but in general by ambition, or some other vicious passion: nor can it be denied that it is more easy, in public as well as private undertakings, to disseminate evil than good. If, however, the polished nations of the earth, when they first emerged from barbarism, had possessed historians to record the causes of that change, we should probably

discover, in some cases, that the talents or virtues of an individual (like those of a Czar Peter, or an Alfred) had suddenly imparted a new character to the institutions and manners of his country; and, in others, that intelligent strangers from a more enlightened region of the earth had produced, by their information and their practical aid, the same benign effects. In the early traditions of Greece and Italy some traces of such sources of civilization may be found: and the benefactors of nations, who were said to have descended from the skies, and were honoured as gods, are reasonably supposed to have been no other than intelligent foreigners, who first brought the useful arts of their own countries to a rude and ignorant people. A similar origin has been ascribed to the civilization which was found in some kingdoms of South America, on their first discovery by the Spaniards. If the nations of the old world had their Cadmus and Saturn, Peru

also had her Mango Capac, who instructed her once barbarous people in agriculture and the liberal arts, and whose accidental arrival from some unknown region probably gave rise to the fable of his descent from the sun.

Conquest, it must be admitted, has been the harsh and more ordinary medium by which the blessings of civilization have been conveyed from one part of the world to another; but this has been because no other has often been attempted. Polished nations have commonly been too selfish to send the plow and the loom to any country, till they have first sent the sword and the sceptre.

Commerce, however, which, after the first introduction of civilization into any country, has contributed to its progressive improvement beyond any other cause, Christianity excepted, has rarely been first extended in any new direction by force, or by any grand and concurrent efforts. The peaceable en-

terprises of individuals, aided by encouragement less important than that which our institution may be able to impart, have often been sufficient to explore the resources, excite the industry, and call forth the commercial faculties of distant and uncivilized nations. Let it not be supposed then that our association is chargeable with aiming at ends too vast, or too difficult for human efforts to accomplish. If we propose any thing more arduous than has often been effected before, it must be because it is more easy to do good by accident than by design; from the impulse of selfish than of benevolent feelings.

The immense extent of the field before us ought indeed rather to animate than to damp our efforts; for in the communication of knowledge,—of such practical knowledge at least as is of universal interest, and within the reach of every capacity—the difficulty is chiefly found in the first stage of the process. Like a hardy exotic in a kindred soil, it may

be speedily propagated on the largest scale, when once brought to flourish on the smallest.—Every pupil soon becomes a teacher; every successful example adds to the number of imitators; and though the field of exertion be originally small, the ultimate benefit will be proportioned to the extent of the sphere through which the knowledge thus communicated may be at last diffused.

When it was discovered, a very few years ago, that there is among the secrets of nature a sure and simple, though wonderful preventive, of one of the most fatal and loathsome diseases to which the human frame is subject, it was a work of no small difficulty to establish the credit of the discovery, and bring it into use, even in this enlightened metropolis. Yet already the practice of vaccination is known to the most distant nations of the earth; and it is probable that there will soon be no civilized

people in the world, by whom it will not be generally adopted.

This example, in another view also, may afford us encouragement: for by what means has a discovery so important to mankind been so widely and speedily imparted to distant nations, but by the efforts of private benevolence, aided by a voluntary association of individuals, in this country? Prejudice and incredulity resisted its progress as stubbornly perhaps as they may resist improvement in Africa; and the secret, though known in a western county, might never have been heard of even in London, if its propagation, instead of being assisted by the active and combined endeavours of a great society, had been left to accident, or to the comparatively inefficient efforts of individual benevolence.

Was Dr. Jenner's discovery one, the value of which might be demonstrated by experi-

ment, and brought home to the senses, as well as to the self-love of mankind? The same may be said of those arts and that knowledge which we hope to send into Africa, and which, by giving a right impulse to industry, and some culture to the human mind, must produce benefits of a kind to be understood and felt even by rude barbarians.

Objections more specious, however, may perhaps be opposed to us than the extent of the good at which we aim, when contrasted with the apparent feebleness of our probable means.

The people amongst whom we would endeavour to introduce the blessings of civilized life are a race very distinct in bodily appearance from all others; and are represented by many, as not less distinguished from the rest of mankind by the inferiority of their intellectual powers, and by their moral depravity.

"Upon them" it is alleged "the sun of science might for ever beam in vain; and even the humble arts, which form the exterior comforts of civilized man, would in vain be offered to these coarse and fierce barbarians. They are fit only for the yoke of a laborious and endless bondage."

But before we admit the justice of a representation so degrading to the character of the negro race, it will be proper to enquire who are their accusers, and what is the evidence on which such charges are founded.

The portrait of the negro has seldom been drawn but by the pencil of his oppressor, and he has sat for it in the distorted attitude of slavery. That there have been found in him such vices as in all ages and countries have been the fruit of private bondage, need not be denied: but that these have been much exaggerated by prejudice and contempt, and still more by policy and party spirit, is no less certain.

While the Aborigines of the West Indies were sinking under the oppression of the Spaniards, they were described by those adventurers as cannibals and monsters; and the Court of Castile gave implicit credit to such calumnies, till it was disabused, when too late, by the humane efforts of Las Casas. The African also is oppressed in the new world, and vilified in the old. His oppressors, like those of the Indians, were at length accused at the bar of their country; and recrimination was the expedient to which some of them resorted, in order to vindicate their conduct. They have denied that the Negro possesses either the feelings, or the moral or intellectual capacity of a human being.

Yet here their testimony has proved to be not a little discordant; so that with a moderate allowance for the ordinary effects of oppression, the character of the Negro might be vindicated by the admissions or inconsistencies of his enemies.

If he be accused of brutal stupidity by one of these prejudiced witnesses; another, or perhaps the same, taxes him with the most refined dissimulation, and the most ingenious methods of deceit. If the negroes are represented as base and cowardly; they are, in the same volume, exhibited as braving death in its most hideous forms, with more than human fortitude. Insensibility and excessive passion, apathy and enthusiasm, want of natural affection and a fond attachment to their friends, shipmates, and countrymen, are all ascribed to them by the same inconsistent pens. We are told, by almost every colonial writer, that severe coercion is necessary to quicken them to action; yet some of those authorities, and among them the most celebrated advocate of Negro slavery in France, ascribe to them an almost preternatural energy. After working for twenty-four hours without remission, they will, according to the last mentioned writer, voluntarily

travel two or three leagues, spend the whole night in dancing and revelling, and return by day-break to take their share in the most arduous labours of the crop, without any intermediate repose. They will, he assures us, pass an entire week without sleep, and yet go through their accustomed toil with their usual vigour. In short he describes them as possessing bodily qualities far superior to those of other men, and states it as a strong argument for effecting a counter revolution in St. Domingo, that if to such physical powers intellectual culture were added, the Negroes might conquer the world.*

But we might appeal also to other hostile testimony which is less inconsistent with itself; for some Colonial writers, amidst their zeal for slavery and the Slave Trade, have occasionally aspired to the praise of candour in regard to the moral character of the

* Barrè de St. Venant, p. 379—380.

Slaves, and have expressly repelled some of the accusations which have been adduced by other writers of the same party. The ingenuity of the Negroes is admitted or defended by one eminent authority, their gratitude by another, their parental and filial affection by a third, their humanity by a fourth, their docility and improvement under religious instruction, by all who have treated on this subject.

Your Committee are unwilling to swell their Report by extracts in proof of these remarks; but they beg to refer to Mr. Bryan Edwards, to M. Malouet, to Dr. Fermin, and to a highly intelligent work published in London in 1803, intitled, "Practical Rules for the management and medical treatment of Negro Slaves in the Sugar Colonies." The author has only designated himself as a Professional Planter, but the work is generally ascribed to the late Dr. Collins, of St. Vincent, a celebrated apologist of the Slave Trade.

Some positive praise has also been given to this injured race, in respect of which there is no contrariety of evidence. It is noticed for instance, by Mr. Edwards, and several other writers, that the old Negroes are universally treated by the young with singular tenderness and respect. Nor ought a trait like this to be deemed of small account, when we find it adduced by the first moralists of antiquity, as indicating an extraordinary degree of virtue.

If any consistency can be found among the apologists of Colonial slavery, in their charges against the Negroes, it is in ascribing to them the characteristic vice of falsehood. But this, like some other abject qualities, is uniformly the effect of private bondage; and we are so far from finding reason to believe that it peculiarly distinguishes the native African character, that there is good evidence of the very reverse. "One of the first lessons," (says Mr. Park in his travels)

" in which the Mandingo women instruct their children, is the practice of truth. The reader (he adds) will probably recollect the case of the unhappy mother, whose son was murdered by the Moorish banditti. Her only consolation in her utmost distress was, that the poor boy in the course of his blameless life had never told a lie." *

That Colonial slavery has generated most of those vices which are alleged in its excuse, was felt, and is distinctly admitted, by Mr. Edwards; and this is a fact which he was very competent to ascertain; for he had seen multitudes of newly imported Africans; had, as he himself informs us, many of them under his own management; and he appears to have taken pains to study their character.

It should be added that the vicious qualities of the Colonial Negro, as far as they really exist, are weeds which neither religious

* Park's Travels into the Interior of Africa, p. 264.

nor moral culture has been employed to pluck up. They are the growth, not merely of bondage, but of ignorance; and of ignorance, grosser perhaps than has ever existed elsewhere among the inhabitants of a civilized land: for it is not pretended that the West Indian Slave, from his birth or importation to his grave, receives from his master any education whatsoever, or possesses in general the means of acquiring any religious knowledge.

The charitable zeal of some religious societies in this country has indeed, of late years, supplied our Islands with a few Missionaries, by whom a small part of the Slaves have been instructed in the elements of Christianity, and provided with some means of public worship. And wherever this has been the case, a striking improvement of morals has followed. It has been publickly admitted by the Planters, and even by the legislative assemblies, of the Leeward Islands,

where alone the experiment has been fairly made, that the vices of their Slaves have disappeared, in proportion as they have been enabled to understand, and induced to embrace, the Christian religion.

If therefore the vices in question were inherent in the African character, and not the effects of oppression, still they would present no just ground of discouragement, but rather a new motive for perseverance: for they would be evils which our charitable aid might contribute to remove.

It is true that the plan of this institution does not embrace the propagation of Christianity, by any efforts of our own. That blessing may be best communicated to Africa by the societies which are already engaged in religious missions, or may hereafter embark in them. But in improving the temporal condition of the Natives, we shall greatly facilitate their conversion, and without interfering with any of the missions,

shall indirectly, and in a variety of ways, be serviceable to them all.

The moral quality most obviously important to our views, and in which Africans in their native country are alleged to be grossly deficient, is *industry*; and, doubtless, if we were to judge by what appears on the African *Coast* alone, and without any allowance for the necessary effects of the Slave Trade, the charge would be specious.

Indolence, it must be admitted, is a common characteristic of all uncivilized people; and therefore if this imputation, supposing it true, were a conclusive argument against attempting to convey to Africa those useful arts which cannot subsist without labour, it would apply to every similar attempt in every part of the globe. It would be conclusive against the endeavour at any time or place, or in any mode, to improve the condition of any part of our species. Nay, it would become an inexplicable paradox

how men who were once in a barbarous state, like our ancestors, should ever have been raised from it. But indolence is a disease which it is the business of civilization to cure. The motives and the means of industry must be supplied, before men can begin to be industrious. This argument, therefore, against our present undertaking is like making it an objection to the visit of a physician, that the patient is sick.

Waving for a while that too adequate explanation of the indolence observable on the coast, which the long prevalence of the Slave-Trade furnishes, it may still be asked what room there is for the notion, that it is greater, or less remediable, than the same bad quality in other countries, where its correction is matter of recent history, or contemporary example? Perhaps even within his Majesty's European dominions, in Ireland, or the Highlands of Scotland, cases might be pointed out of equal indolence, proceeding

from the same obvious causes, want of knowledge, want of means, and want of excitement to be industrious.

In the Northern parts of Europe we are told, by intelligent travellers, of deserts turned into gardens, and slothful savages into husbandmen and artizans, within our own days; and this by the mere efforts of individual landholders. Their only means, it is added, were such necessary instruction to their tenants or bondmen, and such slight but judicious encouragements, as their ancestors had been too selfish or too unreflecting to bestow.

But if we look to North America, there, at least, we shall find a people, to whom might have been speciously ascribed, even at a very recent period, invincible sloth, and irreclaimable vagrancy of manners. We have been long taught to regard the North American Indian as so strongly addicted to his native habits, and so averse to labour,

as to be absolutely incorrigible by precept, by example, or even by his own experience of the blessings of civilization, when brought for a while to taste them. But some well-directed efforts of that truly respectable body of Christians, the Quakers, have at length vindicated the Indian character from this reproach, and shewn that their long-continued barbarism has, since they were placed within the reach of Europeans, been chargeable less on their own indolence or prejudices, than on those of their civilized neighbours.

By methods which cannot now be detailed, but which may well merit future attention, several tribes of Indians bordering on the United States have been brought to exchange their hunting occupations for an agricultural life, to renounce many of the vices with which they were before chargeable, and even that to which they had been excessively addicted, and which it has been

deemed most difficult to give up, the immoderate use of spirituous liquors; and to learn several of those useful arts to which they had before been utter strangers.

The experience of several years has already shewn, that this is no transient reformation. Instead of depending on the chace for a precarious subsistence, these Indians now cultivate extensive corn-fields, and raise herds of cattle. Instead of their miserable huts, they are now possessed of neat and commodious dwellings. Plenty has succeeded to want; sobriety to drunkenness; and regularity to disorder. The enjoyments and feelings of family life have begun at once to reward and to secure these improvements. The females are released from that unnatural share of toil to which they were formerly subjected, and begin to take their proper station:—they are advancing in those arts of domestic industry in which they are best employed, and though not less active

or useful than before, are no longer disabled, from rearing their offspring by severity of labour and the hardships of a vagrant life. It therefore seems scarcely necessary to state, that population is already on the increase.*

Your Committee has the pleasure to add, that the government of the United States, convinced by experience of the value of this reformation, has lately granted a considerable sum from the public purse for its further extension; and the application of this aid has been wisely committed to the same benevolent society which has so judiciously led the way in this interesting work. Can there be a more striking proof that such enterprizes as our own are not impracticable; and that private associations, founded on a benevolent principle, are the best instruments in the prosecution of them?

If, notwithstanding the civilization of the

* See Accounts of two attempts towards the Civilization of some Indian natives. Phillips.

Indians, further difficulties should be raised on the ground of the supposed indolence and indocility of the Negroes; some fair evidence ought to be produced of the existence of those bad qualities, except when there is no adequate motive, or reasonable excitement to industry.

It has indeed been imputed to them, that, when in a state of freedom in our Colonies, they are never known to work in the field or in any other laborious occupation. This fact has been repeatedly adduced as an argument for the necessity of Slavery and the Slave-Trade: but the argument is quite fallacious, and can impose on those only who are utterly unacquainted with colonial affairs. The truth is, that the free Negroes and Mulattoes in the West Indies do not often work in husbandry or other coarse kinds of labour, because such occupations, being the ordinary business of Slaves, are not only disreputable, but far less profitable than

others, in which every free workman may find full employment. There no Negro obtains his freedom but by means of faculties superior to that of throwing the hoe, or carrying a burthen; and hardly any Negro, born to freedom, is uninstructed in some trade or profession far more lucrative than ordinary labour, unless, which rarely happens, he is rich enough to live without any exertion of his own industry. The argument therefore is just as fair, as if the indolence of Englishmen were to be inferred from the fact, that our gentry and citizens do not follow the plough.

As to the indolence which is seen on the Coast of Africa, the Slave Trade is its obvious cause. How can it be expected that men should addict themselves to the arts of agriculture and commerce, whilst the labourers in both are themselves the great articles of trade, and form the chief exports of the country? What adequate motive can be found for

toiling to improve their domestic comforts, or their possessions, by men who are in constant danger of being hurried into perpetual exile?

Security of person and property must ever prepare the way for advances in the gainful arts of industry; and after all, these are rarely cultivated in a high degree; without the stimulus of that necessity which an increasing population creates. There could be no surer expedient to subdue the active spirit of mankind, and to perpetuate their indolence and barbarism, than a trade which at once thins the population of a country, and breaks down every barrier of private right or personal safety.

It is needless to take into account the many vices adverse to industry which are generated by this traffic: for it is enough to keep men indolent that no fruit of their labour can be secure to them for a moment.

That the indolence of the Africans in their

native land is by no means an incurable defect, might however be shewn by other and positive arguments. We learn from all those travellers who have lately explored the interior of Africa, that there already exists, in districts remote from the coast, a considerable degree of industry; and that no small progress has been made in several of the useful arts. It is also observable, that though these gentlemen travelled in various directions, and from points of that continent widely remote from each other, they all found the same striking contrast between the interior and the coast.

There is reason therefore to conclude, that the indolence and barbarism of the Africans universally diminish as you recede from the coast towards the centre: or in other words as their distance from the immediate sphere of European commerce is encreased. It may be true that the Slave Trade pervades, in some degree, the whole continent:

but its activity and extent are inversely as the distance from the sea, while industry and civilization are found to prevail in an opposite ratio. The conclusion is not less important, than it is opprobrious to the European character.

Your Committee must again abstain from lengthening their Report by many extracts in proof of the facts alleged; but refer generally to the travels of Mr. Park, Mr. Barrow, and Mr. Golbery. They refer also to Captain Beaver for much conclusive evidence as to the disposition of the natives of Africa to work, when properly encouraged.

The following extracts from Mr. Park, however, are so comprehensive and direct, that they seem to merit insertion. "The Negroes in general," says Mr. Park, "and the Mandingoes in particular are considered by the whites on the coast as an indolent and inactive people; I think, without reason. The nature of the climate is, indeed, unfa-

vourable to great exertion; but surely a people cannot justly be denominated habitually indolent, whose wants are supplied, not by the spontaneous productions of nature, but by their own exertions. Few people work harder, when occasion requires, than the Mandingoes; but not having many opportunities of turning to advantage the superfluous produce of their labour, they are content with cultivating as much ground only, as is necessary for their own support. The labours of the field give them pretty full employment during the rains: and in the dry season, the people who live in the vicinity of large rivers, employ themselves chiefly in fishing." *

He adds that while the men are thus occupied, the women are very diligent in manufacturing cotton cloth, the quality of which he describes as very good, and their manner of dyeing it as excellent.

*Travels in Africa, Chap. xxi.

He afterwards enumerates manufactories of leather, iron, and other commodities, in which the Negroes have arrived at considerable skill, though with very imperfect implements.

But your Committee will add one more extract from the same writer, which furnishes strong matter of excitement to such benevolent attempts as we have associated to recommend and promote.

"It appears" (observes Mr. Park in summing up his account of the trade of Africa) "that slaves, gold, and ivory, together with the few articles enumerated in the beginning of my work, viz. bees-wax and honey, hides, gums, and dye woods, constitute the whole catalogue of exportable commodities. Other productions, however, have been incidentally noticed as the growth of Africa, such as grain of different kinds, tobacco, indigo, cotton wool, and perhaps a few others; but of all these (which can only be obtained by cultivation and labour) the natives raise

sufficient only for their own immediate use; nor, under the present system of their laws, manners, trade, and government, can any thing farther be expected from them. It cannot, however, admit of a doubt, that all the rich and valuable productions, both of the East and West Indies, might easily be naturalized and brought to the utmost perfection in the tropical parts of this immense continent. *Nothing is wanting to this end but example to enlighten the minds of the natives; and instruction to enable them to direct their industry to proper objects.* It was not possible for me to behold the wonderful fertility of the soil, the vast herds of cattle, proper both for labour and food, and a variety of other circumstances favourable to colonization and agriculture; and reflect, withal, on the means which presented themselves of a vast inland navigation; without lamenting, that a country, so abundantly gifted and favoured by nature,

should remain in its present savage and neglected state. Much more did I lament, that a people, *of manners and dispositions so gentle and benevolent,* should either be left, as they now are, immersed in the gross and uncomfortable blindness of pagan superstition, or permitted to become converts to a system of bigotry and fanaticism; which, without enlightening the mind, often debases the heart."*

Your Committee will now advert to another source of prejudice against our design, which is too important to be omitted. It is frequently alleged and believed, that an experiment to spread civilization in Africa has already been fairly made, and has completely failed, in the case of the Colony of Sierra Leone. But the assertion is untrue in both its parts. The experiment has not been fairly made; and as far as any attempts to lay a basis for the future civilization of Africa by

* Parke's Travels, Chap. xxiii.

means of that Colony have really been made, they have not been unsuccessful.

It is not the intention of your Committee to enter on a full explanation of the original plan of the Sierra Leone Company, of the unforeseen and calamitous events which opposed its successful execution, of the objects which have nevertheless been attained by it, or of the circumstances which have lately induced the Company to surrender to his Majesty the territory which they had acquired and settled, together with the public property and civil authorities which they possessed. Full satisfaction on all these points may be obtained from the printed Reports of the Company, and other public documents.

But your Committee will venture to affirm, that whatever disappointment the Proprietors of the Sierra Leone Company may have experienced, there is nothing in the history of that Company of a kind to dis-

courage the efforts of the African Institution. If commercial gains were expected by any of the Proprietors, their object has certainly been lost: even the capital itself has been sunk without having yielded any interest to the subscribers. But these losses have not been incurred through an attempt to civilize Africa by means like those which this Institution proposes to employ.—It is no part of our plan to purchase territory in Africa, to found a colony, or even to carry on commerce.

Neither has the bad success of this Company arisen from any causes which evince an intractability in the African character, or any other fixed obstacle to our designs. It is sufficiently accounted for by the failure of those just expectations which led to its formation. This Company was instituted in 1791, when the Abolition of the Slave Trade, now at length happily accomplished, was not without reason regarded as an event near at

hand. The Company calculated on being delivered from the rivalship of that traffic, almost as soon as a beneficial substitute for it could be offered to Africa: instead of which, that bane of industry and innocent commerce was permitted to outlive their means of competition with it. They even in vain solicited Parliament to banish it from that almost depopulated region of Africa, in which their settlement was formed. English Slave traders were permitted to the last to frequent the same coast, to trade even in the river of Sierra Leone, and by their offers of European goods, which they furnish upon credit, to preserve their connection and influence with the neighbouring chiefs. Those unfortunate Africans were therefore easily diverted from improvements, to which the Sierra Leone Company would have led them; and they were at length even persuaded to regard with jealousy and ill-will the benevolent strangers whom they at first received with favor.

The unprecedented political events which soon followed the establishment of the Company might also alone account for its ill fortune. No one could have foreseen in 1791 that a maritime war would so soon have enlarged the expences, and checked the growth of the infant colony; much less that it would, like the Slave Trade, have continued its ruinous opposition during fourteen years.* Sierra Leone, be it remembered, was exposed to all the calamities and disadvantages of war, during the whole term of its occupation by the Company, except for an interval too short to afford any experience of its capacities in time of peace.

It ought not however to be dissembled that in the original design itself there was much improvidence, and such as even under

* It will be remembered that in May, 1792, Mr. Pitt declared, that though it was impossible to speak with certainty on such a subject, there perhaps had never been a period in the history of this country when we might look with more confidence to the continuance of peace.

less inauspicious circumstances might have defeated its object.

In attempting to found a new Colony, which, if successful, was to give to this country great commercial advantages, the Company took upon itself the whole charge of the civil government, of the public works, and of the military defence of the settlement. At the same time no part of the possible profits was secured exclusively to itself. If the richest channels of commerce had been eventually opened at Sierra Leone, every one of his Majesty's subjects would have had the same right to trade there as the Company or its members. No monopoly, no commercial privilege, was obtained or asked.

In the case that has arisen, the want of such a consideration for the liberal undertaking of the Company, may have been of little importance to its interests: but that undertaking was without any precedent in modern times, and its singular liberality

might alone furnish an adequate reason for its failure.

In no other part of the world, since the value of colonial commerce and the expence of colonial establishments have been known, have men associated to settle in an uncivilized country upon terms like these. The mother country, sure of reaping the fruits of their success, has commonly undertaken the charge of their government and protection; and it may be added that this charge has borne no small proportion to the early value of even the most prosperous Colony.

Let, for instance, an enquiry be made, what was the charge of civil government, what the cost of fortifications, of military garrisons, and of the various other public services connected with the settlement of Dominica and St. Vincent, and it would probably appear that more than the whole amount of the capital of the Sierra Leone Company was

sunk by the public in each of those islands, after their cession by France in 1763, before they were made in any degree valuable to this country. But in Sierra Leone, all these expences were borne by the Company, till it could defray them no longer; and when the Colony was totally laid waste in the last war by invasion, the Company sustained the whole cost of its restitution. The assistance since received from Parliament has come too late to save the stock of the Proprietors, though it may possibly be the source of much future benefit to the nation.

When these circumstances are considered, even if we admit that the undertaking of the Company, regarded as a mere commercial enterprise, has failed, we may yet safely affirm that its failure has been less discouraging than that of the first settlers in the most valuable of our colonial possessions. It is notorious that, in the ceded islands before adverted to, though now, or lately,

in a state of high prosperity, almost every private capital, that was at first embarked in their cultivation, was lost to the adventurers. So extensive was the ruin that the very easy purchase-money of lands reserved to the government, though forming the first lien upon them, remained for the most part unpaid; and Mr. Edwards questions whether a shilling of the nominal sales ever found its way into the treasury.

This is, in truth, from known causes, the ordinary case with new Colonies. It has been proverbial that the first settlers generally fail, though their successors rise on their ruins: and if such is the fate of adventurers in the fertile, well known, and well defended field of our own Sugar Colonies, where they have few or no public establishments to maintain; it would surely be unjust to regard the losses of the Sierra Leone Company, under the peculiar circumstances which have been noticed, as a proof that coloniza-

tion in Africa can never be carried on to advantage.

Your Committee however would again remark, that supposing such an opinion to be well founded, it has no relevancy to the objects of the African Institution; for we mean not to colonize in Africa, or to trade there on our own account, but only to assist and give a right direction to the enterprize of others, and to excite the industry of the natives of that continent. And in these respects, the experience of the Sierra Leone Company presents to us nothing but encouragement. The possibility of introducing agriculture, innocent commerce, and other means of civilization into Africa, if it could reasonably have been doubted before, is established by what that Company has actually effected, notwithstanding what it has failed to accomplish. It has shewn that not only provisions, but the various articles of export which we now bring from the West Indies, may be

raised on the African coast. It has demonstrated that Negroes in a state of freedom may be induced to labour in the field. It has proved that the Native Chiefs may be made to understand such views as our Institution wishes to impress upon them. And above all it has shewn, that the grand obstacle to their heartily embracing those views has been the continuance of the Slave Trade.

The Colony of Sierra Leone can also attest, that free Negroes are capable of being governed by mild laws, and require neither whips nor chains to inforce their submission to civil authority. If a spirit of insubordination appeared for a time in that Colony, it was under circumstances which would in more polished societies have produced much stronger effects. The government was long destitute even of any lawful authority to punish crimes, and never possessed a military force which could overawe the turbulent. Yet if the course of events at Sierra

Leone be compared with the conduct of the first European settlers in the Antilles and on the American continent, whether English, French, or Spaniards, the result will be highly advantageous to the African character.

Nor has the Sierra Leone Company furnished us with matter of encouragement alone, but also with highly important means for the execution of our purposes. In their Colony, now about to be taken under the immediate care of government, there is a basis upon which we may proceed at once to build. In that centrical part of the great African Continent, schools may be maintained, useful arts may be taught, and an emporium of commerce be established, by those whom our patronage may animate, or our information enable, to engage in such undertakings. There, native agents may be found, and the African languages acquired. From thence, travellers may diverge on their journeys of discovery, and there the scattered rays of

information from the interior may be collected. Nor is it a small advance towards our ultimate purpose to have a secure and convenient station already provided on the Coast, with copious means both of defence and subsistence.

But a still higher advantage, derived from the labours of the Sierra Leone Company is, that the principles upon which we proceed, and the objects which we aim to accomplish, will not, in that important part of Africa, excite either surprize or distrust.

The greatest of all obstacles perhaps to the civilization of the natives of Africa by European means, would be the diffidence in our intentions which they might reasonably entertain. A poor negro might well conceive that a white man could have no other design, in courting his acquaintance, than to make a slave of him, and carry him from the coast. But the experience of fifteen years has now convinced the inhabitants of at least that part

of the Continent which is in the neighbourhood of Sierra Leone, that benevolence and good faith may really reside under a white complexion; that there are Englishmen who abhor the Slave Trade, and who, far from kidnapping the merchant or labourer who puts himself in their power, desire nothing but his improvement and happiness.

Nor can it be supposed that the knowledge of this surprizing fact is confined to the immediate vicinity of Sierra Leone. Its novelty has no doubt caused it to be known in more distant countries; so that Englishmen who may now solicit a commercial intercourse, even with a people of a country considerably remote from that settlement, may gain credit for their real purpose, and not be suspected of meditating violence and fraud under the mask of fair professions.

It is probable that no experience, much short of that term which has elapsed since the settlement of Sierra Leone, would have

sufficed to produce this consequence; and the progress of conviction may have been aided even by the perseverance of the Company under its misfortunes.

Your Committee, when it adds this last important advantage to the rest, is inclined to hope, that the losses of the Company may yet be largely compensated to the feelings of the Proprietors, by the permanent good effects of their labours. They have laid, it may be hoped, a deep and necessary foundation, which the wisdom of Government and Parliament will preserve, and on which, when the Slave-Trade ceases, the benevolence and the commercial industry of individuals will find it easy to build.

The only remaining objection which your Committee can anticipate, is the seeming inadequacy of the means which we can expect to possess and employ.

As we neither propose to colonize, nor to trade on our own account, how, it may be

asked, can we materially contribute to the civilization of Africa?

We answer, by the same means, in part, which are found necessary or useful for the promotion of agriculture, and for the encouragement of useful arts, or other patriotic and benevolent improvements, even in this enlightened country. We shall endeavour indeed to diffuse knowledge and to excite industry in Africa, by methods adapted to the peculiar situation and manners of the inhabitants. We trust to be able in various ways to promote an acquaintance with letters, and with the agricultural and mechanical arts, on different parts of the coast. We hope also to find enterprizing and intelligent men, who will explore the interior, not merely to gratify curiosity, but to obtain and disseminate useful knowledge, and to open sources of future intercourse. But information must also be diffused, and the spirit of commercial enterprize excited at home, in order that

individuals may be prompted by self-interest to aid us in the most effectual manner. And why, it may reasonably be asked, should the efforts of a respectable association be less efficacious in this part of our plan, than in other cases of a similar kind? If even in Great Britain, we have societies to suggest, patronize, and recommend improvements in agriculture; to foster the arts and sciences; to encourage our fisheries; and to promote other national objects; why should not a society to encourage African agriculture and African commerce, be equally useful and necessary?

What are the means employed by those various societies which we cannot with propriety adopt? To collect and circulate information respecting the commercial faculties of Africa, for instance, cannot be less conducive to the advancement of commerce with that country, than the publication of agricultural intelligence or of useful discoveries is to the im-

provement of our English husbandry, arts, and manufactures: and medals or honorary bounties may excite a competition in the importation from Africa of gum, ivory, dye-woods, indigo, or cotton, as well as in the planting of oaks, the catching of fish, or the breeding of cattle.

The utility of such a society is likely to be peculiarly great in the present case, on account of those very misapprehensions which your Committee have endeavoured to obviate.

When prejudice represents any new attempt as chimerical and extravagant, the enterprise of individuals may be unreasonably checked by the dread of ridicule or censure. Now what is more likely to remove this probable obstacle to experiments of the kind that have been alluded to, than the sanction and countenance of a numerous and highly respectable society, comprising in its body some of the most exalted characters in the kingdom?

Your Committee however will not attempt to enumerate the various ways in which our Institution may best promote the great ends for which it is formed. To obviate objections, a few of them have been instanced; but the extent and specific nature of our practical measures must be matter of future and deliberate discussion, by those whom the society may appoint to manage its affairs: and they must obviously in part depend on the extent of those pecuniary funds which we may be able to acquire.

Your Committee, having thus endeavoured to do away such objections as might prejudice our infant Institution, think it necessary to advert to only one argument of a positive kind in its favour, and that is the peculiar advantages for such an undertaking which the present moment affords.

The Slave Trade, among the innumerable evils of which it was the proximate or remote cause, produced, it must be allowed,

the effect of exciting, to a certain degree, a commercial spirit, and a taste for the produce and manufactures of distant countries, in the inhabitants of Africa. The British part of this Trade has at length been abolished, and will shortly terminate upon the Coast. That which has been carried on by America will cease about the same time. Denmark has also extricated herself from the guilt and disgrace of this commerce. France, Spain, and Holland are effectually precluded by the war from taking any share in it; and no other European nation, Portugal excepted, has ever been engaged in carrying it on. After the close of the present year, therefore, the Portugueze Slave Trade alone will remain to oppose or obstruct any efforts which may be made for the improvement of Africa. The privations to which the inhabitants of that Continent will thus be subjected are of themselves calculated to give a great impulse to their en-

terprize and exertion; and there is good reason to hope that many of the more intelligent chiefs will anxiously avail themselves of any practicable means which may be presented to them, for obtaining those European articles to which they have been hitherto accustomed. At such a moment, how much may be effected by an Institution prepared to furnish, what that intelligent traveller, Mr. Parke, states to be alone wanting to the improvement of this quarter of the globe; "example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects?"

Nor ought we to overlook the benefits which this country is likely to derive from such a developement of the faculties of the African Continent. While that gigantic power at the feet of which the Continent of Europe now lies prostrate, is employing his utmost efforts to prevent our commerce from flowing in its ancient channels, surely it be-

comes us to cherish every reasonable prospect of finding other outlets. We have achieved a great and splendid act of national justice in abolishing the Slave Trade. The chain which bound Africa to the dust, and prevented the success of every effort that was made to raise her, is now broken. Let our benevolence interpose to repair the ruin and degradation which we have contributed to bring upon her, and to teach her the use of her liberated faculties; and we may soon discover, by our own happy experience, that in exercising justice and benevolence towards her, whatever may be the apparent sacrifice, we have only been laying a more solid foundation for the enlargement of our own national prosperity.

The Committee will now proceed to submit to the Meeting the plan which seems to them best adapted for the interior Constitution and Government of the Society. To this they have deemed it proper to prefix a Sum-

mary of the grand objects, to promote which we have associated, as declared at the last General Meeting; with some practical suggestions, as to the general nature of those means which it may be expedient to employ

RULES AND REGULATIONS, &c.

CHAPTER I.

Objects of the Institution.

THE general objects of the Institution are expressed in the following Resolutions adopted at the first meeting of this Society, on the 14th of April, 1807, viz.

1. That this Meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe; and from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness.

2. That the approaching cessation of the Slave Trade hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society.

3. That the happiest effects may be reasonably anticipated from diffusing useful knowledge, and exciting industry among the inhabitants of Africa, and from obtaining and circulating throughout this Country more ample and authentic information concerning the agricultural and commercial faculties of that vast Continent; and that through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establisment, in the room of that traffic, by which Africa has been so long degraded, of a legitimate

and far more extended commerce, beneficial alike to the natives of Africa and to the manufacturers of Great Britain and Ireland.

4. That the present period is eminently fitted for prosecuting these benevolent designs; since the suspension, during the war, of that large share of the Slave Trade, which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic along a line of coast extending between two and three thousand miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa.

5. That for these purposes a Society be immediately formed, to be called

THE AFRICAN INSTITUTION.

CHAPTER II.

Means of effecing the objects of the Institution.

TO prevent misconception concerning the views and measures of the African Institution, it may be proper in the very first instance to declare, that it is the Society's fixed determination not to undertake any religious missions, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable Institutions formed for the diffusion of Christianity, and means not to encroach on their province. It may also be proper to premise, that it will naturally become the duty and care of this Society, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African Slave Trade; to endeavour to prevent the infraction of those

laws; and from time to time to suggest any means by which they may be rendered more effectual to their objects; and likewise to endeavour, by communicating information, and by other appropriate methods, to promote the Abolition of the African Slave Trade by Foreign powers.

The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa are of the following kind.

1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African Continent, and the intellectual, moral, and political condition of its inhabitants.

2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that Continent.

3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

6. To introduce amongst the inhabitants beneficial medical discoveries.

7. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion

of information among the natives of that country.

8. To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward individual enterprize and exertion in promoting any of the purposes of the Institution.

CHAPTER III.

Subscribers.

1. EACH Subscriber of sixty guineas or upwards, at one time, shall be a hereditary Governor.

2. Each Subscriber of thirty guineas, at one time, shall be a Governor for life.

3. Each Subscriber of three guineas, annually, shall be a Governor during the continuance of his subscription.

4. Each Subscriber of ten guineas, at one time, shall be a Member for life.

5. Each Subscriber of one guinea, annually, shall be a Member during the continuance of his subscription.

6. Governors and Members shall have the right of attending all General Meetings, and of voting for the choice of the officers of the Institution.

7. Hereditary Governors shall have the farther privilege of transmitting, to any person whom they may appoint by will, their interest in the Institution.

8. No Subscriber, whose subscription shall be more than one year in arrear, shall have any right to vote at the General Meetings of the Society, until his arrear shall have been paid.

9. All annual subscriptions become payable on the 1st of January, in each year.

10. After the 1st of May, 1808, no person shall be entitled to vote at a General Meeting, until he shall have been a Subscriber for six calendar months.

CHAPTER IV.

Management of the Institution.

1. THE sole management of the affairs of the Institution shall be vested in a Patron and President, twelve Vice Presidents, a Treasurer, and a Board of thirty-six Directors, to be chosen from among the Governors of the Institution, five of whom shall be a quorum.

2. Six of the Directors who shall have attended the meetings of the Board the fewest times, shall vacate their seats annually, and their places shall be supplied by a fresh election.

3. The Patron and President, Vice Presidents and Treasurer, are *ex officio* Directors; but for the more regular and systematic administration of the affairs of the Institution, a Chairman and Deputy Chairman shall be

chosen by the Directors from their own body, one of whom, if present, shall preside at all meetings of the Board.

4. The Directors shall be empowered to hire or purchase a House or Office, and to appoint Officers for conducting the affairs of the Institution; to call General Meetings of the Subscribers; to divide themselves into Committees for the more convenient dispatch of business; to form local Committees for promoting subscriptions, and for other purposes connected with the welfare of the Institution; and generally to frame such By-Laws, not inconsistent with the fundamental rules of the Society, as shall appear to them to be necessary for the due administration of its concerns.

CHAPTER V.

General Meetings.

1. A General Annual Meeting of the Subscribers shall be held on the 25th day of March next, and in every subsequent year on the Wednesday which is the nearest to the 25th of March, that being the day on which the Act for abolishing the Slave Trade received the Royal Assent.

2. At this Annual Meeting the Election of the Officers of the Society shall take place, and the vacancies in the Board of Directors be supplied.

3. At this Meeting a Report shall be made of the proceedings of the Directors during the past year.

4. In case of an equality of Votes, either at a General Meeting or at a Board of

Directors, the Chairman shall have a casting vote.

5. A General Meeting shall be called by the Directors, in case a requisition to that effect shall be addressed to them by fifteen Governors or Members; which meeting shall take place in not less than a fortnight, nor more than one month, from the time of the requisition being received.

6. No General Meeting shall be competent to the transaction of business, unless nine Governors or Members be present. If that number be not present, then the Meeting shall be adjourned for a week, notice being sent to the Subscribers.

CHAPTER VI.

Funds of the Institution.

1. THE Treasurer shall superintend the accounts of the Institution at their Bankers, and order payment of such drafts as shall be made on him by the Directors.

2. The Treasurer shall keep a general cash-book of all his receipts and payments, which shall be laid before the Directors at all their meetings; and he shall make up the accounts of the Institution to the 31st Day of December in every year, in order to their being audited before the General Meeting in May.

3. Three Auditors shall be annually appointed from among the Subscribers, for the purpose of auditing the accounts of the Institution.

Printed by W. Phillips,
George Yard, Lombard Street.

A

REVIEW

OF THE

LIFE AND CHARACTER

OF THE

RIGHT REV. Dr. THOMAS SECKER,

LATE LORD ARCHBISHOP OF CANTERBURY.

BY BEILBY PORTEUS, D.D.

RECTOR OF LAMBETH,

NOW BISHOP OF LONDON.

THE FIFTH EDITION, CORRECTED.

LONDON:

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1797.

ADVERTISEMENT

FOR THIS

EDITION.

THE REVIEW OF THE LIFE AND CHARACTER OF ARCHBISHOP SECKER, of which a new Edition is here preſented to the Public, has hitherto been prefixed to the firſt of his ſeven Volumes of poſthumous Sermons, and could not be purchaſed ſeparately, nor, of courſe, without conſiderable Expence. And in this State it would probably have remained, had not a very reſpectable and learned Prelate judged it expedient to introduce into his Life of Biſhop WARBURTON,

ſuch Obſervations on the Talents, Learning, and Writings of Archbiſhop SECKER, as appeared, both to me and to many other of his Grace's Friends extremely injurious to his literary Character, and the Credit of his numerous and uſeful Publications; and therefore highly deſerving of ſome Notice from thoſe who loved him in Life, and revered him after Death. Accordingly, theſe Animadverſions have been ably and completely refuted in a Letter lately addreſſed to the Lord Biſhop of WORCESTER, by a Member of the Univerſity of Oxford, to which the World has given very decided Marks of Approbation. But as the Author of that Letter has made frequent references to THE REVIEW OF THE ARCHBISHOP'S LIFE AND CHARACTER, I conceived that it might ſtill further promote the important End which both he and I have in View, the Vindication of the Archbiſhop and his

his Writings, if I rendered that Review of his Life more acceſſible, by detaching it from his other Works, and printing it as a ſeparate Publication. The Eſtimate there formed of the Archbiſhop's Erudition and Abilities, is undoubtedly very different from that which the Biſhop of Worceſter has been pleaſed to give in his Life of Dr. WARBURTON. Both cannot be true. Which of the two, his Lordſhip or myſelf, has had the beſt Means of Information, and which of the two Accounts correſponds beſt with the Opinion entertained of Archbiſhop SECKER by the beſt Critics and Scholars of this Kingdom, I ſhall leave to others to decide. Be that Deciſion what it may, by the Publication of the Archbiſhop's Life in this Form, I ſhall not only enable the Reader to judge for himſelf, but ſhall alſo gratify the warmeſt Feelings of my Heart, by the Conſciouſneſs of having

diſcharged

diſcharged, in the beſt Manner I was able, one of the moſt ſacred of human Duties to a deceaſed Friend and Benefactor: to whoſe Kindneſs, under Providence, I owe my firſt Eſtabliſhment, and much of my ſubſequent Succeſs in Life; to whoſe Inſtructions, Virtues, and Example, I am indebted for ſtill more important Benefits; with whoſe venerable Name it is my higheſt worldly ambition to have my own united here, and with whom, ('among 'the Spirits of juſt Men made perfect,') may a gracious God render me worthy to be more cloſely and permanently united hereafter!

FULHAM-HOUSE,
May 8, 1797.

B. LONDON.

A

REVIEW

OF THE

LIFE AND CHARACTER

OF

ARCHBISHOP SECKER.

DR. THOMAS SECKER, late Archbiſhop of *Canterbury*, was born in the Year 1693, at a ſmall Village called *Sibthorp*, in the Vale of *Belvoir*, *Nottinghamſhire*. His Father was a Proteſtant Diſſenter, a pious, virtuous, and ſenſible Man, who, having a ſmall paternal Fortune, followed no Profeſſion. His Mother was the Daughter of Mr.

GEORGE BROUGH, of *Shelton*, in the County of *Nottingham*, a ſubſtantial Gentleman-Farmer. He received his Education at ſeveral private Schools and Academies in the Country, being obliged by various Accidents to change his Maſters frequently. Notwithſtanding this evident Diſadvantage, at the Age of Nineteen, he had not only made a conſiderable Progreſs in *Greek* and *Latin*, and read the beſt and moſt difficult Writers in both Languages, but had acquired a Knowledge of *French*, *Hebrew*, *Chaldee*, and *Syriac*, had learned *Geography*, *Logic*, *Algebra*, *Geometry*, *Conic Sections*, and gone through a Courſe of Lectures on *Jewiſh Antiquities*, and other Points preparatory to the critical Study of the *Bible*. At the ſame Time, in one or other of thoſe Seminaries, he had the good Fortune to meet, and to form an Acquaintance with ſeveral Perſons of great Abilities. Amongſt the reſt, in the Academy of Mr. JONES, kept firſt at *Glouceſter*, then at *Tewkeſbury*, he laid the Foundation of a ſtrict Friendſhip with Mr. JOSEPH BUTLER,

aftewards

afterwards Biſhop of *Durham*. At the laſt of thoſe two Places it was that Mr. BUTLER gave the firſt Proof of his great Sagacity and Depth of Thought in the Letters which he then wrote to Dr. SAMUEL CLARKE; laying before him the Doubts that had ariſen in his Mind, concerning the Concluſiveneſs of ſome Arguments in the DOCTOR's *Demonſtration of the Being and Attributes of God.* Theſe were written with ſo much Candour, Modeſty, and good Senſe, that on the Diſcovery of his Name, they immediately procured him the Friendſhip of that eminent Man, and were afterwards printed at the End of his *Evidences of Natural and Revealed Religion.* This Correſpondence was entruſted in Confidence to Mr. SECKER, who, in order to keep it private, undertook to convey Mr. BUTLER's Letters to the Poſt-Office, at *Glouceſter*, and to bring back Dr. CLARKE's Anſwers.

Mr. SECKER had been deſtined by his Father for Orders amongſt the Diſſenters.

With this View, during the laſt Years of his Education, his Studies were chiefly turned towards Divinity; in which he made ſuch quick Advances, that, by the Time he was Three-and-twenty, he had read over carefully a great Part of the Scriptures, particularly the *New Teſtament* in the Original, and the beſt Comments upon it; *Euſebius's Eccleſiaſtical Hiſtory, the Apoſtolical Fathers, Whiſton's Primitive Chriſtianity*, and the principal Writers for and againſt Miniſterial and Lay-Conformity; with many others of the moſt eſteemed Treatiſes in Theology. But though the reſult of theſe Enquiries was (what might naturally be expected) a well-grounded Belief of the Chriſtian Revelation, yet not being at that Time able to decide on ſome abſtruſe ſpeculative Doctrines, nor to determine abſolutely what Communion he ſhould embrace; he reſolved, like a wiſe and honeſt Man, to purſue ſome Profeſſion, which ſhould leave him at Liberty to weigh theſe Things more maturely in his Thoughts, and not oblige him to declare, or teach pub-

lickly, Opinions which were not yet thoroughly ſettled in his own Mind. Therefore, about the End of the Year 1716, he applied himſelf to the Study of Phyſic; and after gaining all the Inſight into it he could, by reading the uſual preparatory Books, and attending the beſt Lectures during that and the following Winter in *London*; in order to improve himſelf ſtill more, in *January* 1718-19, he went to *Paris*. There he lodged *au Cloitre St. Benoit, Rue des Mathurins*, in the ſame Houſe with Mr. WINSLOW, the famous Anatomiſt, whoſe Lectures he attended, as he did thoſe of the *Materia Medica*, *Chymiſtry*, and *Botany*, at the *King's Gardens*. The Operations of *Surgery* he ſaw at the *Hotel Dieu*, and attended alſo for ſome Time M. GREGOIRE, the *Accoucheur*, but without any Deſign of ever practiſing that or any other Branch of *Surgery*. Here he became acquainted with ALBINUS, afterwards Profeſſor at *Leyden*, Father MONTFAUCON, and ſeveral other Perſons of Note. Here too was his firſt Knowledge of Mr. MARTIN BENSON,

afterwards

afterwards Biſhop of *Glouceſter*, one of the moſt agreeable and virtuous Men of his Time, with whom he quickly became much connected, and not many Years after was united to him by the ſtrongeſt Bonds of Affinity, as well as Affection.

During the whole of Mr. SECKER's Continuance at *Paris*, he kept up a conſtant Correſpondence with Mr. BUTLER, who before this Time had taken Orders, and on the Recommendation of Dr. CLARKE and Mr. EDWARD TALBOT, Son to Biſhop TALBOT, was appointed by Sir JOSEPH JEKYLL Preacher at the Rolls. Mr. BUTLER took Occaſion to mention his Friend Mr. SECKER, without his Knowledge, to Mr. TALBOT; who promiſed, in Caſe he choſe to take Orders in the Church of *England*, to engage the Biſhop his Father to provide for him. This was communicated to Mr. SECKER in a Letter from Mr. BUTLER, about the beginning of *May* 1720. He had not at that Time come to any Reſolution of quitting the Study of Phyſic;

Phyſic; but he began to foreſee many Obſtacles to his purſuing that Profeſſion; and having never diſcontinued his Application to Theology, his former Difficulties, both with Regard to Conformity and ſome other doubtful Points, had gradually leſſened, as his Judgment became ſtronger, and his Reading and Knowledge more extenſive. It appears alſo from two of his Letters ſtill in being, written from *Paris* to a Friend in *England*, (both of them prior to the Date of Mr. BUTLER's above-mentioned) that he was greatly diſſatisfied with the Diviſions and Diſturbances which at that particular Period prevailed amongſt the Diſſenters. In this State of Mind Mr. BUTLER's unexpected Propoſal found him, which he was therefore very well diſpoſed to take into Conſideration; and after deliberating carefully on the Subject of ſuch a Change for upwards of two Months, he reſolved at length to embrace the Offer, and for that Purpoſe quitted *France* the latter End of *July*, or Beginning of *Auguſt*, 1720.

On his Arrival in *England* he was introduced to Mr. TALBOT, with whom he cultivated a cloſe Acquaintance. But it was unfortunately of very ſhort Duration. For in the Month of *December* that Gentleman caught the Small-Pox, and died. This was a great Shock to all his Friends, who had juſtly conceived the higheſt Expectations of him, but eſpecially to an amiable Lady whom he had lately married, and who was very near ſinking under ſo ſudden and grievous a Stroke. Mr. SECKER, beſides ſharing largely in the common Grief, had peculiar Reaſon to lament an Accident that ſeemed to put an End at once to all his Hopes; but he had taken his Reſolution, and he determined to perſevere. It was ſome Encouragement to him to find that Mr. TALBOT had on his Death-bed recommended him, together with Mr. BENSON and Mr. BUTLER, to his Father's Notice. Thus did that excellent young Man, (for he was but Twenty-nine when he died) by his nice Diſcernment of Characters, and his conſiderate Good-nature, provide moſt

effectually

effectually in a few ſolemn Moments for the Welfare of that Church from which he himſelf was ſo prematurely ſnatched away; and at the ſame Time raiſed up (when he leaſt thought of it) the trueſt Friend and Protector to his Wife and unborn Daughter; who afterwards found in Mr. SECKER all the tender Care and Aſſiſtance which they could have hoped for from the neareſt Relation.

It being judged neceſſary by Mr. SECKER's Friends that he ſhould have a Degree at *Oxford*; and he having been informed that if he ſhould previouſly take the Degree of Doctor in Phyſic at *Leyden*, it would probably help him in obtaining the other, he went a little before *Chriſtmas* from *London* to *Rotterdam*, and thence to *Leyden*. He took his Degree there, *March* 7, 1720-1, and as Part of his Exerciſe for it, compoſed and printed a Diſſertation *de Medicinâ Staticâ*, which is ſtill extant, and is thought, by the Gentlemen of that Profeſſion, a ſenſible and learned Performance. GORTER, in his treatiſe

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de perſpiratione inſenſibili, printed at *Leyden* in the Year 1736, makes a ſhort but reſpectful Mention of it in his Preface. After paying a Viſit to *Amſterdam* he returned by the Way of *Helvoetſluys* and *Harwich* to *London*, and on the 1ſt of *April* 1721, entered himſelf a Gentleman-Commoner of *Exeter College* in *Oxford*; about a Twelvemonth after which he obtained the Degree of *Bachelor of Arts* in that *Univerſity* without any Difficulty, in Conſequence of the Chancellor's recommendatory Letter to the Convocation.

He now ſpent a conſiderable Part of his Time in *London*, where he quickly gained the Eſteem of ſome of the moſt learned and ingenious Men of thoſe Days, particularly of Dr. CLARKE, Rector of *St. James*'s, and the celebrated Dean BERKELEY, afterwards Biſhop of *Cloyne*, with whom he every Day became more delighted and more cloſely connected. He paid frequent Viſits of Gratitude and Friendſhip to Mrs. TALBOT, Widow of Mr. EDWARD TALBOT, by whom ſhe had a Daughter

Daughter five Months after his Deceaſe. With her lived Mrs. CATHARINE BENSON, Siſter to Biſhop BENSON, whom in many Reſpects ſhe greatly reſembled. She had been for ſeveral Years Mrs. TALBOT's inſeparable Companion, and was of unſpeakable Service to her at the Time of her Huſband's Death, by exerting all her Courage, Activity, and good Senſe, (of which ſhe poſſeſſed a large Share) to ſupport her Friend under ſo great an Affliction; and by afterwards attending her ſickly Infant with the utmoſt Care and Tenderneſs, to which, under Providence, was owing the Preſervation of a very valuable Life.

Biſhop TALBOT being in *November* 1721 appointed to the See of *Durham*, Mr. SECKER was in *December* 1722 ordained Deacon by him in *St. James*'s Church, and Prieſt not long after in the ſame Place, where he preached his firſt Sermon, *March* 28, 1723. The Biſhop's domeſtic Chaplain at that Time was Dr. RUNDLE, a Man of warm Fancy,

and

and very brilliant Converſation, but apt ſometimes to be carried by the Vivacity of his Wit into indiſcreet and ludicrous Expreſſions, which created him Enemies, and on one Occaſion produced diſagreeable Conſequences. With him Mr. SECKER was ſoon after aſſociated in the Biſhop's Family, and both taken down by his Lordſhip to *Durham* in *July* 1723.

On the Death of Sir GEORGE WHEELER, in 1723-4, the Biſhop gave his Prebend of *Durham*, to Mr. BENSON, and the Rectory of *Houghton le Spring* to Mr. SECKER. This valuable Piece of Preferment putting it in his Power to fix himſelf in the World in a Manner agreeable to his Inclinations, he ſoon after made a Propoſal of Marriage to Mrs. BENSON abovementioned; which being accepted they were married by Biſhop TALBOT in *King Street* Chapel, *October* 28, 1725. At the earneſt Deſire of both, Mrs. TALBOT and her Daughter conſented to live with them,

them, and the two Families from that Time became one.

Not long before this, Biſhop TALBOT had given the Rectory of *Haughton*, near *Darlington*, to Mr. BUTLER. There was a Neceſſity for rebuilding a great Part of the Parſonage-Houſe, and Mr. BUTLER had neither Money nor Talents for that Work. Mr. SECKER therefore, who had his Friends always in his Thoughts, and was now in great Favour with his Patron, perſuaded him to give Mr. BUTLER, in Exchange for *Haughton*, the Rectory of *Stanhope*, which was of much greater Value, and without any ſuch Incumbrance. In the Winter of 1725-6 Mr. BUTLER publiſhed the firſt Edition of his incomparable Sermons. Mr. SECKER took much Pains to render his Stile more familiar, and his Meaning more obvious. Yet they were at laſt by many called obſcure. But whatever requires Attention is not of Courſe obſcure. No one (as Dr. CLARKE rightly obſerved on this Occaſion) ever imputed Obſcurity

ſcurity to *Euclid's Elements*. Difficulties they may have, but Difficulties ſoon maſtered by the Degree of Attention which ſuch Subjects require. Mr. SECKER gave his Friend the ſame Aſſiſtance in the Diſcourſe prefixed to the *Second Edition*, and alſo in that noble Work, which he afterwards publiſhed, *The Analogy of Religion, Natural and Revealed, to the Conſtitution and Courſe of Nature.*

He now gave up all the Time he poſſibly could to his Reſidence at *Houghton*. He applied himſelf with Alacrity to all the Duties of a Country Clergyman, and ſupported that uſeful and reſpectable Character throughout with the ſtricteſt Propriety. He omitted Nothing which he thought could be of Uſe to the Souls and Bodies of the People entruſted to his Care. He brought down his Converſation and his Sermons to the Level of their Underſtandings; he viſited them in private, he catechiſed the young and ignorant, he received his Country Neighbours and Tenants kindly and hoſpitably, and was

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of great Service to the poorer Sort of them by his Skill in Phyſic, which was the only Uſe he ever made of it. Though this Place was in a very remote Part of the World, yet the Solitude of it perfectly ſuited his ſtudious Diſpoſition, and the Income ariſing from it bounded his Ambition. Here he would have been content to live and die; here, as he has often been heard to declare, he ſpent ſome of the happieſt Hours of his Life; and it was no Thought or Choice of his own that removed him to a higher and more public Sphere. But Mrs. SECKER's Health, which began now to be very precarious, and was thought to have been injured by the Dampneſs of the Situation, obliged him to think of exchanging it for a more healthy one. And Dr. FINNEY, Prebendary of *Durham*, and Rector of *Ryton*, being old and infirm, Mr. BENSON requeſted the Biſhop, through Dr. RUNDLE, that Mr. SECKER might ſucceed him, and reſign *Houghton*. This meeting with Difficulties, Mr. BENSON, in order to remove them, very generouſly gave up his

Prebend of *Sarum*, to accommodate the Perſon for whom *Ryton* was deſigned, and then Mr. SECKER was allowed to make the Exchange abovementioned. He went up to *London*, and was inſtituted to *Ryton* and the Prebend, *June* 3, 1727, and for the two following Years lived chiefly at *Durham*, going over every Week to officiate at *Ryton*, and ſpending there two or three Months together in the Summer.

In *July* 1732, the Duke of *Grafton*, then Lord Chamberlain, appointed him Chaplain to the King. For this Favour he was indebted to Biſhop SHERLOCK, who having heard him preach at *Bath*, had conceived the higheſt Opinion of his Abilities, and thought them well worthy of being brought forwards into public Notice. From that Time an Intimacy commenced betwixt them, and he received from that great Prelate many ſolid Proofs of Eſteem and Friendſhip.

His Month of Waiting at *St. James*'s happened to be *Auguſt*, and on *Sunday* the 27th

of

of that Month he preached before the Queen, the King being then abroad. A few Days after, her Majeſty ſent for him into her Cloſet, and held a long and gracious Converſation with him. In the Courſe of it he took an Opportunity of mentioning to her his Friend Mr. BUTLER. The Queen ſaid, ſhe thought he had been dead. Mr. SECKER aſſured her he was not. Yet her Majeſty afterwards aſked Archbiſhop BLACKBURNE if he was not dead? His Anſwer was; No, Madam, but he is buried. And indeed the Retirement of *Stanhope*, where he ſpent almoſt his whole Time, was too ſolitary for his Diſpoſition, which had in it a natural Caſt of Gloomineſs. And though theſe recluſe Hours were by no Means loſt either to private Improvement or public Utility, yet he felt at Times, very painfully, the Want of that ſelect Society of Friends, to which he had been accuſtomed, and which could inſpire him with the greateſt Chearfulneſs. Mr. SECKER, who knew this, was extremely anxious to

draw him out into a more active and conſpicuous Scene, and omitted no Opportunity of expreſſing this Deſire to ſuch as he thought capable of promoting it. And not long after this, on Mr. TALBOT's being made Lord Chancellor, he found Means to have Mr. BUTLER recommended to him for his Chaplain. His Lordſhip accepted and ſent for him. This Promotion bringing him back into the World, the Queen very ſoon appointed him her *Clerk of the Cloſet*, from whence he roſe, as his Talents became more known, to thoſe high Dignities which he afterwards enjoyed.

Mr. SECKER now began to have a public Character, and ſtood high in the Eſtimation of thoſe who were allowed to be the beſt Judges of Merit. He had already given Proofs of Abilities that plainly indicated the Eminence to which he muſt one Day riſe, as a Preacher and a Divine; and it was not long before an Opportunity offered of placing him in an advantageous Point of View. Dr.

TYRWHIT,

TYRWHIT, who ſucceeded Dr. CLARKE as Rector af *St. James*'s, in 1729, found that preaching in ſo large a Church endangered his Health. Biſhop GIBSON therefore, his Father-in-law, propoſed to the Crown that he ſhould be made Reſidentiary of *St. Paul*'s, and that Mr. SECKER ſhould ſucceed him in the Rectory. This Arrangement was ſo acceptable to thoſe in Power that it took Place without any Difficulty. Mr. SECKER was inſtituted Rector the 18th of *May* 1733, and in the Beginning of *July* went to *Oxford* to take his Degree of *Doctor of Laws*, not being of ſufficient Standing for that of *Divinity*. On this Occaſion it was that he preached his celebrated *Act Sermon* on the Advantages and the Duties of academical Education, which was univerſally allowed to be a Maſter-piece of ſound Reaſoning and juſt Compoſition. It was printed at the Deſire of the Heads of Houſes, and quickly paſſed through ſeveral Editions. It is now to be found in the ſecond Collection of his *Occaſional Sermons*, publiſhed by himſelf in 1766.

He was cenſured in a Paper called *The Weekly Miſcellany* for not qūoting Texts of Scripture in this Sermon. The only Notice he took of that Cenſure was by contributing very liberally for many Years towards ſupporting the Author of it.

At his next Waiting, at *Hampton-Court*, the Queen again ſent for him, and ſaid very obliging Things to him of this Sermon. And it was thought the Reputation he had acquired by it contributed not a little towards that Promotion which very ſoon followed its Publication. For in *December* 1734 he received a very unexpected Notice, by Letter, from Biſhop GIBSON, that the King had fixed upon him to be Biſhop of *Briſtol*. Dr. RUNDLE had a little before this been propoſed by the Lord Chancellor TALBOT for the See of *Glouceſter*, but on Account of ſome Imprudences of Speech charged on the Doctor by Mr. VENN, the Biſhop of *London* oppoſed this Nomination, and with much Difficulty prevailed on Dr. BENSON to accept that Dignity.

nity. Dr. FLEMING was about the ſame Time promoted to the See of *Carliſle*; and the three new Biſhops were all conſecrated together in *Lambeth Chapel, Jan.* 19, 1734-5, the Conſecration Sermon being preached by Dr. THOMAS, now Biſhop of *Wincheſter*.

The Honours to which Dr. SEEKER was thus raiſed in the Prime of Life did not in the leaſt abate his Diligence and Attention to Buſineſs; for which indeed there was now more Occaſion than ever. He immediately ſet about the Viſitation of his Dioceſe, confirmed in a great Number of Places, preached in ſeveral Churches, ſometimes twice a Day, and, from the Informations received in his Progreſs, laid the Foundation of a parochial Account of his Dioceſe, for the Benefit of his Succeſſors. Finding at the ſame Time, the Affairs of his Pariſh of *St. James's* in great Diſorder, he took the Trouble, in Concert with a few others, to put the Accounts of the ſeveral Officers into a regular Method, drew up a ſet of excellent Rules to

direct them better for the future, and by the large ſhare which he always took in the Management of the Poor, and the Regulation of many other parochial Concerns, was of ſignal Service to his Pariſhioners, even in a temporal View. But it was their ſpiritual Welfare which engaged, as it ought to do, his chief Attention. As far as the Circumſtances of the Times and the Populouſneſs of that polite Part of the Metropolis allowed, he omitted not even thoſe private Admonitions and perſonal Applications which are often attended with the happieſt Effects. Not being able, however, to do ſo much in this Way as he wiſhed, he was peculiarly aſſiduous in giving and promoting every Kind of public Inſtruction. He allowed out of his own Income a Salary for reading early and late Prayers, which had formerly been paid out of the Offertory Money. He held a *Confirmation* once every Year, and examined and inſtructed the Candidates ſeveral Weeks before in the Veſtry, and gave them religious Tracts, which he alſo diſtributed, at other Times, very liberally

liberally to thoſe that needed them. He drew up for the Uſe of his Pariſhioners that admirable Courſe of *Lectures on the Church Catechiſm*, which have been lately publiſhed, and not only read them, once every Week on the uſual Days, but alſo every Sunday Evening, either at the Church or one of the Chapels belonging to it. They were received with univerſal Approbation, and attended regularly by Perſons of all Ages and Conditions. The Judgment of the Public has ſince confirmed the Opinion of his Pariſhioners, and eſtabliſhed the Reputation of this Work, as one of the fulleſt, cleareſt, and exacteſt Compendiums of revealed religion that the Engliſh Language affords.

The Sermons which at the ſame Time he ſet himſelf to compoſe were truly excellent and original. His Faculties were now in their full Vigour, and he had an Audience to ſpeak before that rendered the utmoſt Exertion of them neceſſary. He did not however ſeek to gratify the higher Part by amuſing them with

refined Speculations or ingenious Eſſays, unintelligible to the lower Part, and unprofitable to both; but he laid before them all, with equal Freedom and Plainneſs, the great Chriſtian Duties belonging to their reſpective Stations, and reproved the Follies and Vices of every Rank amongſt them without Diſtinction or Palliation. He ſtudied human Nature thoroughly in all its various Forms, and knew what Sort of Arguments would have moſt Weight with each Claſs of Men. He brought the Subject home to their Boſoms, and did not ſeem to be merely ſaying uſeful Things in their Preſence, but addreſſing himſelf perſonally to every one of them. Few ever poſſeſſed, in a higher Degree, the rare Talent of touching on the moſt delicate Subjects with the niceſt Propriety and Decorum, of ſaying the moſt familiar Things without being low, the plaineſt without being feeble, the boldeſt without giving Offence. He could deſcend with ſuch ſingular Eaſe and Felicity into the minuteſt Concerns of common Life, could lay open with ſo much Addreſs, the various

Workings,

Workings, Artifices, and Evaſions of the human Mind; that his Audience often thought their own particular Caſes alluded to, and heard with Surprize their private Sentiments and Feelings, their Ways of reaſoning and Principles of acting, exactly ſtated and deſcribed. His Preaching was, at the ſame Time, highly rational, and truly Evangelical. He explained with Perſpicuity, he aſſerted with Dignity, the peculiar characteriſtic doctrines of the Goſpel. He inculcated the Utility, the Neceſſity of them, not merely as ſpeculative Truths, but as actual Inſtruments of moral Goodneſs, tending to purify the Hearts, and regulate the Lives of Men; and thus, by God's gracious Appointment, as well as by the inſeparable Connection betwixt true Faith and right Practice, leading them to Salvation.

Theſe important Truths he taught with the Authority, the Tenderneſs, the Familiarity, of a Parent inſtructing his Children. Though he neither poſſeſſed nor affected the artificial Eloquence of an Orator who wants only

only to amuſe or to miſlead, yet he had that of an honeſt Man who wants to convince, of a Chriſtian Preacher who wants to reform and to ſave thoſe that hear him. Solid Argument, manly Senſe, uſeful Directions, ſhort, nervous, ſtriking Sentences, awakening Queſtions, frequent and pertinent Applications of Scripture; all theſe following each other in quick Succeſſion, and coming evidently from the Speaker's Heart; enforced by his Elocution, his Figure, his Action, and above all by the correſponding Sanctity of his Example, ſtamped Conviction on the Minds of his Hearers, and ſent them Home with Impreſſions not eaſy to be effaced. It will readily be imagined that with theſe Powers he quickly became one of the moſt admired and popular Preachers of his Time. And though it is not to be expected that his Sermons will now afford the ſame Pleaſure, or produce the ſame Effects, in the Cloſet, that they did from the Pulpit, accompanied as they then were with all the Advantages of his Delivery; yet it will plainly appear, that the Applauſe they

met

met with was founded no leſs on the Matter they contained, than the Manner in which they were ſpoken *.

On the Death of Archbiſhop WAKE, Dr. POTTER was appointed to ſucceed him in the See of *Canterbury*, and that of *Oxford* was offered to Dr. SECKER, who at firſt declined it. But at the earneſt Requeſt of Biſhop SHERLOCK, who was deſirous to obtain the Biſhopric of *Briſtol* for his Brother-in-law Dr. GOOCH, he was at Length prevailed on to accept the Propoſal, and was confirmed Biſhop of *Oxford* in the Month of *May*, 1737. Towards the End of the ſame Year died Queen CAROLINE, and the *Sunday* following Biſhop SECKER preached a Sermon on that Occaſion, at St. *James*'s Church, which the Princeſſes deſired to ſee, and ſhowed it to the King, who read it. It was afterwards publiſhed in the Second Volume of his *Occaſional Sermons*, which appeared in his Life-time.

* See the Letter to the Lord Biſhop of *Worceſter*. Edit. 2d. p. 32.

When

When the unfortunate Breach happened betwixt the late King and the Prince of *Wales*, his Royal Highneſs having removed to *Norfolk-Houſe*, which is in the Pariſh of *St. James*'s, attended Divine Service conſtantly in that Church. The firſt Time he came there, the Clerk in Orders, Mr. BONNEY, inadvertently begun Prayers with his uſual Sentence of Scripture, *I will ariſe and go to my Father*, &c. This quickly became the Subject of much Converſation; and an Addition was made to it, that the Rector preached on the Fifth Commandment, *Honour thy Father and thy Mother*, &c. which was ſo poſitively aſſerted, that Biſhop SHERLOCK could only defend him, by ſaying that he muſt certainly have been in a Courſe of Sermons on the Commandments, and therefore could not help preaching upon that particular one in its Turn. But the Truth was, he preached on a quite different Text, *The Lord is good to all*, &c. and the whole Sermon was on that Subject. The Prince was pleaſed to ſhew his Lordſhip ſeveral Marks of Civility and Condeſcenſion.

He had the Honour of baptizing all his Highneſs's Children, except two; and though he did not attend his Court, which was forbidden to all thoſe who went to the King's, yet on every proper Occaſion he behaved with all the Submiſſion and Reſpect due to his illuſtrious Rank. In Conſequence of this, his Influence with the Prince being ſuppoſed much greater than it really was, he was ſent, by the King's Direction, with a Meſſage to his Royal Highneſs; which not produciug the Effects expected from it, he had the Misfortune to incur his Majeſty's Diſpleaſure; who had been unhappily perſuaded to think that he might have done more with the Prince than he did, though indeed he could not. For this Reaſon, and becauſe he ſometimes acted with thoſe who oppoſed the Court, the King did not ſpeak to him for a great Number of Years.

In *February* 1742-3, a Bill was brought into Parliament to take off the high Duties on ſpirituous Liquors, and to lay on others much lower in their Room. As this Alteration

tion was thought likely to have a moſt pernicious Effect on the Health and Morals of the common People, it met with a vigorous Oppoſition in the Houſe of Lords, eſpecially from the Bench of Biſhops, all of whom voted, and ſeveral ſpoke againſt it. Amongſt the latter, were Biſhop SHERLOCK and Biſhop SECKER: And when it paſſed, the Biſhop of *Oxford* entered his Diſſent. Mr. SANDYS was then Chancellor of the Exchequer, and this was conſidered as his Bill; yet ſoon after, on the Death of Biſhop HOUGH, he very generouſly endeavoured, without Dr. SECKER's Knowledge, to obtain for him the See of *Worceſter*. It was in the Courſe of the ſame Year that his Lordſhip received a Letter from Dr. WISHART, Provoſt of *Edinburgh* College, recommending to him his Brother and Mr. WALLACE, Deputies from the eſtabliſhed Clergy of *Scotland*, to promote a Bill in Parliament for providing a Maintenance for their Widows and Children, which many of them imagined the Biſhops would oppoſe. Dr. SECKER paid them all the Civility, and

did

did them all the Service he could. None of the Bench oppoſed their Bill either publickly or privately, and it was moved for by a Biſhop at each of its three Readings in the Houſe of Lords.

About the Middle of *October*, in the following Year, died SARAH, Dutcheſs Dowager of *Marlborough*. She was buried at *Blenheim*, by Biſhop SECKER, whom ſhe had appointed one of her Executors. For this Choice ſhe could have no other Reaſon than the high Opinion ſhe entertained in common with the reſt of the World, of his Underſtanding and Integrity; for he never paid the leaſt Court to her, either by private Adulation, or by accommodating his public Conduct to her Grace's political Sentiments. On his being made Biſhop of OXFORD, ſhe paid him ſome common Civilities of Neighbourhood, and deſired by Lord CORNBURY to ſee him. When he had viſited her a few Times, ſhe requeſted him to be one of her Executors, and read to him the Clauſe in her Will relating

to

to them, in which ſhe had given each of them £.2000, and indemnified them from any Miſtakes which they might honeſtly make. Before he gave his Conſent, he conſulted Lord Chancellor HARDWICKE upon it, who adviſed him to accept the Truſt. After this he viſited her Grace occaſionally every Winter. She never aſked him any Queſtions, nor gave him any Hints, about the paſt or future Diſpoſal of his Vote in Parliament. He always ſpoke his Mind to her very freely, how much ſoever it differed from hers, and ſhe bore it, for the moſt part, patiently. He blamed her for leaving ſo much of her Eſtate to Perſons not related to her, and particularly for giving any Thing to himſelf, who, he told her, was as rich as her Grace. Theſe Remonſtrances ſhe did not ſeem to take well, and never ſaid any Thing more to him about her Will. He therefore concluded that ſhe had ſtruck him out from being one of her Executors, but it proved otherwiſe. She gave each of them an additional £.500. None of her Money ever came into his Lordſhip's

Lordſhip's Hands to be diſpoſed of by him in her Life-time. But he had good Reaſon to think that ſhe gave away large Sums in Charity, to the amount of ſeveral Thouſands every Year.

Some Time after this, the Nation began to be alarmed with the Appearances of a Rebellion. About the Middle of *February*, 1743-4, the King ſent a Meſſage to both Houſes of Parliament, acquainting them, that the Pretender's Son was meditating an Invaſion of this Kingdom from the Coaſt of *France*. The Biſhop of OXFORD took the earlieſt Opportunity, after this Declaration, of ſignalizing his Affection to the Government, and exciting that of others, by compoſing a Sermon on the Occaſion, which he preached at *St. James*'s Church the 26th of the ſame Month. A Motion was ſoon after made in the Houſe of Lords to attaint the Pretender's Son. It met with ſome Oppoſition, but was ſtrenuouſly ſupported by the Friends of the Conſtitution, and amongſt others by Biſhop

SECKER, who made a ſpirited Speech in its Favour. When the Rebellion actually broke out in *September*, 1745, he ſent immediately a circular Letter upon it to his Clergy, and drew up and promoted an Addreſs from them to the King. On his Return to *London* in *October*, he preached the above-mentioned Sermon again at his Church and both his Chapels, with ſome Alterations and Improvements, and leaving it to be printed, went down to a County Meeting at *Oxford*, and back again in a few days to *St. James*'s, when he preſented his Sermon to the King. It was much read and admired, and has been ranked, by the beſt Judges, amongſt the Firſt of the many excellent Ones which were publiſhed on that Occaſion *.

In the Spring of the Year 1748, Mrs. SECKER died of the Gout in her Stomach. She was a Woman of great Senſe and Merit, but of a very weak and ſickly Conſtitution.

* It is now in the Volume of Sermons printed by himſelf when Biſhop of Oxford, in 1758.

They

They had been married upwards of twenty Years, during the greateſt Part of which Time, her extreme bad State of Health and Spirits had put his Affection to the ſevereſt Trials; by which, inſtead of being leſſened, it ſeemed to become ſtronger every Day. He attended her in all her long Illneſſes with the greateſt Care and Tenderneſs, and was always ready to break off any Engagement, any Study, provided his Company could procure her a Moment's Eaſe or Cheerfulneſs.

Not long after this a Bill came into the Houſe of Lords, and afterwards paſſed into an Act, by which all Letters of Orders to *Scotch* Epiſcopal Miniſters, not granted by a Biſhop of the Church of *England* or *Ireland*, were diſallowed from *Michaelmas*, 1748, whether dated before that Time or after. This the Biſhop of *Oxford* thought a great Hardſhip, and ſpoke largely againſt it in the Houſe. He was anſwered, but with much Civility and Reſpect, by Lord Chancellor HARDWICKE, who favoured the Bill. In the Committee

however the Majority were againſt it, of which all the Biſhops preſent made Part. Biſhop THOMAS, of *Lincoln*, alſo ſpoke againſt it upon the Report. But there they were out-voted. Dr. WISHART, the Provoſt of *Edinburgh* College, told his Lordſhip afterwards, that he thought the Bill was too hard on the Epiſcopal Miniſters, and that the Biſhops had done right.

The Part which Dr. SECKER took in this Affair did him not the leaſt Diſſervice with his Friend the Lord Chancellor, whoſe Sentiments he oppoſed; and who a little before had made a Propoſal to him, that if the Deanery of *St. Paul*'s became vacant, he ſhould take it in Exchange for the Rectory of *St. James*'s, and the Prebend of *Durham*. The Biſhop accepted the Offer, but told his Lordſhip he ſhould not remind him of it, which he never did. Notwithſtanding that, about two Years afterwards, on the Nomination of Dr. BUTLER, Dean of *St. Paul*'s, to the See of *Durham*, Lord HARDWICKE immediately

immediately wrote to the Duke of *Newcaſtle*, who was then at *Hanover* with the King, recommending the Biſhop of *Oxford* for the Deanery. His Majeſty conſented, and he was inſtalled in *December*, 1750.

It was no Wonder that after preſiding over ſo extenſive and populous a Pariſh for upwards of Seventeen Years, Biſhop SECKER ſhould willingly conſent to be releaſed from a Burthen, which began now to grow too great for his Strength. Some of his Pariſhioners too had requited him but ill for the Pains he ſincerely took to ſerve them in all Reſpects. But far the largeſt and moſt creditable Part of them were duly ſenſible of what they owed to him; and moſt deeply regretted the Loſs of a Paſtor, whoſe Character they reverenced, and by whoſe Labours and Inſtructions they had ſo greatly profited. When he preached his Farewell Sermon, the whole Audience melted into Tears. He was followed with the Prayers and good Wiſhes of thoſe whom every honeſt Man would be moſt ambitious

to pleaſe; and there are Numbers ſtill living, who retain a ſtrong and grateful Remembrance of his inceſſant and tender Solicitude for their Welfare.

Having now more Leiſure both to proſecute his own Studies, and to encourage thoſe of others, he gave Dr. CHURCH conſiderable Aſſiſtance, in his *firſt and ſecond Vindication of the miraculous Powers*, &c. againſt Dr. MIDDLETON, which were publiſhed in the Years 1750 and 1751; and he was of equal Uſe to him in his *Analyſis of Lord* BOLINGBROKE'S *Works*, which appeared a few Years afterwards. About the ſame Time began the late Archdeacon SHARP'S Controverſy with the Followers of Mr. HUTCHINSON, which was carried on to the End of the Year 1755. The Subjects of it were, the Meaning of the Words *Elohim* and *Berith*, the Antiquity of the *Hebrew* Language and Character, and the Expoſition of the Word *Cherubim*. Theſe Pieces made together three Volumes in Octavo. Biſhop SECKER read over all Dr. SHARPE'S

SHARPE's Papers before they went to the Preſs, and corrected and improved them throughout.

But the Eaſe which this Change of Situation gave him was very ſoon diſturbed by a heavy and unexpected Stroke, the Loſs of his three Friends, Biſhops BUTLER, BENSON, and BERKELEY, who were all cut off within the Space of one Year. Of theſe eminent Men who were thus joined in Death, as they had been throughout Life, and with whom Biſhop SECKER was moſt intimately connected from his earlieſt Years, two are ſo well known to the World by their immortal Writings, and the juſt Applauſe of contemporary Authors, that they need no other Memorial. But the Name of BENSON, being written only on the Hearts of thoſe that knew him, deſerves ſome further Notice in this Place.

* He was educated at the *Charter-Houſe*, and removed from thence to *Chriſt Church*

* This Account of Biſhop BENSON is given in the Words of an excellent Perſon (now no more) who knew him well, and to whom this Narrative is indebted for a few other Communications of the ſame Nature.

in *Oxford*, where he had ſeveral noble Pupils, whoſe Friendſhip and Veneration for him continued to the End of Life. His favourite Study in early Years was the *Mathematics*, in which he was well ſkilled, and had alſo an excellent Taſte for *Painting*, *Architecture*, and the other fine Arts. He accompanied the late Earl of POMFRET in his Travels, and in *Italy* became acquainted with Mr. BERKELEY, as he did at *Paris* with Mr. SECKER. He was, from his Youth to his lateſt Age, the Delight of all who knew him. His Manner and Behaviour were the Reſult of great natural Humanity, poliſhed by a thorough Knowledge of the World, and the moſt perfect good Breeding, mixed with a Dignity, which, on Occaſions that called for it, no one more properly ſupported. His Piety, though awefully ſtrict, was inexpreſſibly amiable. It diffuſed ſuch a Sweetneſs through his Temper, and ſuch a Benevolence over his Countenance, as none who were acquainted with him can ever forget. Bad Nerves, bad Health, and naturally bad Spirits

were

were ſo totally ſubdued by it, that he not only ſeemed, but in Reality was, the happieſt of Men. He looked upon all that the World calls important, its Pleaſures, its Riches, its Competitions, with a playful and good-humoured Kind of Contempt; and could make Perſons aſhamed of their Follies, by a Raillery that never gave Pain to any human Being. Of Vice he always ſpoke with Severity and Deteſtation, but looked on the vicious with the Tenderneſs of a pitying Angel. His Turn was highly ſociable, and his Acquaintance very extenſive. Wherever he went, he carried Chearfulneſs and Improvement along with him. As Nothing but the Intereſts of Chriſtianity and Virtue ſeemed conſiderable enough to give him any laſting Anxiety; ſo, on the other Hand, there was no Incident ſo trifling from which he could not raiſe Amuſement and Mirth.

It was much againſt his Will that he was appointed Biſhop of *Glouceſter*, and from that See he would never remove. He was, however,

ever, a vigilant and active Prelate. He revived the very uſeful Inſtitution of rural Deans, he augmented ſeveral Livings, he beautified the Church, and greatly improved the Palace. It was an act of Kindneſs to his Friend which coſt him his Life. At the Requeſt of Dr. SECKER he went from *Glouceſter* to *Bath* to viſit Biſhop BUTLER, who lay ill at that Place, and he found him almoſt at the Point of Death. After one Day's Stay there, he was obliged to go to the northern Extremity of his Dioceſe, to confirm. The Fatigue of theſe Journeys, (for, according to his conſtant Practice, he travelled on Horſeback) and his Buſineſs together, produced an Inflammation, and that a Mortification in his Bowels, of which he died. The Biſhop of *Oxford* was appointed one of his Executors, with a Legacy of £.300, which he refuſed to take.

In the Beginning of the Year 1753, a Bill for the Naturalization of the *Jews*, commonly called

called the *Jew Bill*, had paſſed both Houſes of Parliament with little or no Oppoſition. But a great Clamour being raiſed againſt it without Doors, it was thought adviſeable that the Duke of *Newcaſtle* ſhould move for the Repeal of it, on the firſt Day of the Seſſion in next Winter. And he deſiring to be ſeconded by a Biſhop, Dr. SECKER was fixed on for that Purpoſe. He accordingly roſe up after the Duke, and made a Speech, which had the good Fortune to be remarkably well received; though Lord *Weſtmorland* ſaid, that for ſome Time he thought the Biſhop had been ſpeaking againſt the Repeal, having advanced more in Favour of the Bill than he had ever heard before. He ſpoke afterwards for a Clauſe to diſable *Jews* from being Patrons of Livings, which ſome thought they might; but the Deſire of the Houſe for the ſimple Repeal prevailed, and he was adviſed not to divide it on the Clauſe. On this Occaſion it was that he vindicated his Friend Dr. SHERLOCK, with great Spirit, againſt ſome ſevere Attacks made upon him by a noble

Lord

Lord in Relation to this Bill; for which generous Proceeding he had the Biſhop's Thanks.

During the whole Time that he was Dean of *St. Pauls*, he attended Divine Service conſtantly in that Cathedral twice every Day, whether in Reſidence or not; and in Concert with the other three Reſidentiaries, eſtabliſhed the Cuſtom of always preaching their own Turns in the Afternoon, or exchanging with each other only; which, excepting the Caſe of Illneſs, or extraordinary Accidents, was very punctually obſerved. The Fund, appropriated to the Repairs of the Church, having by Neglect and wrong Management fallen into much Confuſion, he took great Pains in examining the Accounts, reducing Payments, making a proper Diviſion of Expence betwixt the Dean and Chapter on one Side, and the three Truſtees on the other, and prevailing on the latter to agree to that Diviſion; by which Means the Fund was put on ſuch a Footing, that it increaſed afterwards

conſiderably, and promiſed to be ſufficient for the Purpoſes it was deſigned to anſwer. In the following Year he was engaged in another very troubleſome Tranſaction, making an Agreement with the Inhabitants of *St. Faith*'s Pariſh, concerning their Share of *St. Paul*'s Church-yard. And he left behind him a great Number of Papers relative to both theſe Points. He procured the old Writings of the Church to be put in Order, and an Index made to them. He collated a Copy of the old Statute-Book, as it is called, with that which is uſed as the Original, and corrected a Multitude of Miſtakes in that Tranſcript. He examined alſo the Regiſters and Books in the Chapter-Houſe, extracted out of them what ſeemed material, and left the Extracts in the Hands of his Succeſſor.

In the Summer Months he reſided conſtantly at his Epiſcopal Houſe at *Cuddeſden*. The Vicinity of that Place to the Univerſity of *Oxford*, and the natural Connection which his Station gave him with the Members of

that

that learned Body, could not but be very pleaſing to a Man of his literary Turn. Yet his Situation, agreeable and honourable as it was to him, had notwithſtanding its Difficulties. To appear with any conſiderable Degree of Credit amongſt ſo many Men of the firſt Eminence for Genius and Erudition, and to preſerve the Reverence due to the Character of a Dioceſan, amidſt ſuch violent Party-diſſenſions as at that Time unhappily prevailed there, required no ſmall Share of Ability and Prudence. Dr. SECKER however had the good Fortune to ſucceed in both thoſe Points. His Houſe was the Reſort of thoſe who were moſt diſtinguiſhed for academical Merit, and his Converſation ſuch as was worthy of his Gueſts, who always left him with a high Eſteem of his Underſtanding and Learning. And though in the warm Conteſt in 1754, for Repreſentatives of the County, (in which it was ſcarce poſſible for any Perſon of Eminence to remain neuter) he openly eſpouſed that Side which was thought moſt favourable to the Principles of the Revolution;

volution; yet it was without Bitterneſs or Vehemence, without ever departing from the Decency of his Profeſſion, the Dignity of his Station, or the Charity preſcribed by his Religion. On the contrary, along with the trueſt Affection to the Government, (though he was then under the Diſpleaſure of the Court) he preſerved at the ſame Time ſo much good Temper and good Will towards the oppoſite Party; took ſuch unwearied Pains to ſoften the violent Prejudices conceived againſt them by the Adminiſtration; and ſhewed on all proper Occaſions ſo cordial and friendly a Concern for the Welfare and Honour of the whole Univerſity; that they, who moſt diſliked his political Tenets, could not help acknowledging his Candour and Moderation. The ſame prudent Conduct in this Reſpect which he obſerved himſelf, he recommended to his Clergy in that memorable Paſſage towards the Concluſion of his fifth Charge *, which ſtruck the Hearers by its Novelty and Propriety at the Time in a very remarkable

* Page 197.

Manner,

Manner, and is well worthy the ſerious Peruſal of all who happen to be in ſimilar Circumſtances. Indeed the whole Series of thoſe excellent Charges, which he delivered in the Courſe of his governing that Dioceſe, were liſtened to by a very learned and critical Audience with peculiar Marks of Attention and Regard. The firſt of them, which contains directions for regulating the Studies, the Temper, and general Conduct of the Clergy, was printed ſoon after it was ſpoken, and paſſed through ſeveral Editions. Having in this conſidered them as Miniſters of the Goſpel at large, in his ſubſequent ones he proceeded to conſider them as Miniſters of the ſeveral Pariſhes in which they officiated; and deſcended to more particular Directions, both with Regard to the Diſcharge of their ſpiritual Functions, and alſo the Care of their Temporalities, their Incomes, Churches, Lands, and Houſes.

But Words were not the only Perſuaſives he made Uſe of. He injoined no Duty, he impoſed

poſed no Burthen on thoſe under his Juriſdiction, which he had not formerly undergone, or was not ſtill ready, as far as became him, to undergo. He preached conſtantly in his Church at *Cuddeſden* every *Sunday* Morning, and read a Lecture on the Catechiſm in the Evening; (both which he continued to do in *Lambeth* Chapel after he became Archbiſhop;) and in every other Reſpect, within his own proper Department, was himſelf that devout, diſcreet, diſintereſted, laborious, conſcientious Paſtor, which he wiſhed and exhorted every Clergyman in his Dioceſe to become.

A Conduct like this could not fail of attracting the Notice and Eſteem of all thoſe who wiſhed well to the Cauſe of Learning and Religion, in whoſe Thoughts he had been long marked out for the higheſt Honours of his Profeſſion. He continued notwithſtanding in the See of *Oxford* upwards of twenty Years; going on that whole Time in the ſame even Courſe of Duty, and en-

joying with the higheſt Reliſh thoſe leiſure Hours, which his Retirement at *Cuddeſden* ſometimes afforded him, for the Proſecution of his favourite Studies. At Length however his diſtinguiſhed Merit prevailed over all the political Obſtacles to his Advancement; and placed him, without any Efforts or Application of his own, in that important Station which he had ſhewn himſelf ſo well qualified to adorn. For within a very few Days after the Death of Archbiſhop HUTTON, he received a Meſſage from the Duke of *Newcaſtle*, acquainting him that his Grace had propoſed him to the King for the vacant See of *Canterbury*. He returned the Duke a ſhort Note of Thanks, expreſſing at the ſame Time his Wiſhes that his Majeſty might fix on a properer Perſon. Soon after this his Grace deſired an Interview with the Biſhop, at which he informed his Lordſhip that the King had appointed him Archbiſhop. This Promotion accordingly took Place, and he was confirmed at *Bow-Church*, *April* 21, 1758.

In

In accepting this high and burthenſome Station Dr. SECKER acted on that Principle which influenced him through Life; he ſacrificed his own Eaſe and Comfort to Conſiderations of public Utility. Apart from this, the mere ſecular Advantages of Grandeur were Objects below his Ambition; were, as he knew and felt, but poor Compenſations for the Anxiety and Difficulties attending them. His Idea of theſe Things was always the ſame with that which is expreſſed in his intended Speech to the Convocation of 1761; "Non ſunt, experto credite, non ſunt tanti "vel honores vel reditus ampliſſimi Eccleſi- "aſticis deſtinati, ut a quopiam enixè cupi- "antur. Multum habent ſolicitudinis, non "parum forſan invidiæ, veræ delectationis "nihil, niſi quoties occurrit, occurrit autem "raro, inſignis benefaciendi occaſio*." Theſe were not mere Words of Courſe; they were the genuine Sentiments of his Heart; his whole Conduct bore Teſtimony to the Sin-

* Oratio Synodalis, P. 368, 369.

cerity with which he ſpoke. He had never once through his whole Life aſked Preferment for himſelf, nor ſhewn any unbecoming Eagerneſs for it; and the Uſe he made of his newly acquired Dignity very clearly ſhewed, that Rank, and Wealth, and Power had in no other Light any Charms for him, than as they enlarged the Sphere of his active and induſtrious Benevolence.

The firſt Thing that engaged his Attention was the Care of his new Dioceſe, which he immediately viſited. And finding that partly the real, and partly the preſumed, Unwholeſomeneſs of ſome Parts of it had deterred too many from living on their Benefices, he made this the firſt Article of his Charge, and preſſed the Neceſſity of Reſidence upon his Clergy, in the ſtrongeſt, yet moſt affectionate Terms *. But whenever particular Circumſtances rendered the perſonal Preſence of the Miniſter himſelf clearly impracticable, he then

* Firſt Charge to the Dioceſe of *Canterbury*, P. 207—219.

earneſtly

earneſtly recommended peculiar Care in the Choice of a Subſtitute; and ſo much Tenderneſs and Liberality in the Proviſion made for him as might be ſome Compenſation for the Unhealthineſs or Diſagreeableneſs of his Situation *. Yet as this would, he knew, bear hard on ſome Incumbents, whoſe ſmall Preferments, or narrow Circumſtances, or numerous Families obliged them to obtain Help on as eaſy Terms as they well could; in ſuch Caſes he frequently made an Addition himſelf to the Curate's Salary, and, as a ſtill further Encouragement, rewarded occaſionally with Preferment, thoſe who had reſided long upon their Cures, and performed their Duty well; eſpecially in unwholeſome Places.

In little more than two Years after his Grace's Promotion to the See of *Canterbury*, died the late King GEORGE the Second. Of what paſſed on that Occaſion, and of the Form obſerved in proclaiming our preſent moſt gra-

* Firſt Charge to the Dioceſe of *Canterbury*, P. 219—222.

cious Sovereign, (in which the Archbiſhop of Courſe took the Lead) his Grace has left an Account in Writing. He did the ſame with regard to the ſubſequent Ceremonials of marrying and crowning their preſent Majeſties, which in Conſequence of his Station he had the Honour to ſolemnize, and in which he found a great Want of proper Precedents and Directions. He had before, when Rector of *St. James*'s, baptized the new King, (who was born in that Pariſh) and he was afterwards called upon to perform the ſame Office for the greateſt Part of his Majeſty's Children; a remarkable, and perhaps unexampled, Concurrence of ſuch Incidents in the Life of one Man.

From the Time he was made Dean of *St. Paul's*, his late Majeſty uſed to ſpeak to him at his Levee occaſionally, but with no particular Marks of Diſtinction. But after he became Archbiſhop, the King treated him with much Kindneſs, and on one Occaſion was pleaſed to aſſure him very particularly, that

that he was perfectly ſatisfied with the Whole of his Conduct in that Station. And ſurely his Majeſty, as well as all his People, had good Reaſon to be ſo. For never did any one ſupport the Rank, or diſcharge the various Duties, of a Metropolitan, with more true Dignity, Wiſdom and Moderation, than Archbiſhop SECKER *. He conſidered himſelf as the natural Guardian, not only of that Church over which he preſided, but of Learning, Virtue, and Religion at large; and, from the Eminence on which he was placed, looked

* Ecquâ vero in parte ſpem noſtram fefellit? imo vero exſuperavit. Sine offenſione partium, ſine invidiâ, ſine ambitione, eccleſiæ principitatum adeptus, ſine arrogantiâ cum dignitate verâ ſuſtinuit; magni vir animi, & veré αρχικος, qui politiam eccleſiaſticam animo complectebatur, conſilio dirigebat, auctoritate tuebatur, exemplo ornabat; in negotiis impiger & indefeſſus, nihil a ſe alienum putabat quod ad clericorum jura, mores, famamque pertinebat; auctoritate ita uſus ut nihil pro libidine aut inſolentiâ imperii affectaret, ſed omnia ad οικοδομην communeſque eccleſiæ utilitates referret. *Johannis Burton ad amicum epiſtola*, P. 14. Printed at *Oxford*, in 1768, and ſold by RIVINGTON.

round with a watchful Eye on every Thing that concerned them, embracing readily all fit Opportunities to promote their Intereſts, and oppoſing, as far as he was able, all Attempts to injure them.

Men of real Genius or extenſive Knowledge, he ſought out and encouraged. Even thoſe of humbler Talents, provided their Induſtry was great, and their Intentions good, he treated with Kindneſs and Condeſcenſion. Both Sorts he would frequently employ in Undertakings ſuited to their reſpective Abilities, and rewarded them in Ways ſuited to their reſpective Wants. He aſſiſted them with Books, promoted Subſcriptions to their Works, contributed largely to them himſelf, talked with them on their private Concerns, entered warmly into their Intereſts, uſed his Credit for them with the Great, gave them Preferments of his own. He expended upwards of £.300, in arranging and improving the Manuſcript Library at *Lambeth*. And having obſerved with Concern, that the

Library

Library of printed Books in that Palace had received no Acceſſions ſince the Time of Archbiſhop TENNISON, he made it his Buſineſs to collect Books in all Languages from moſt Parts of *Europe*, at a very great Expence, with a View of ſupplying that Chaſm; which he accordingly did, by leaving them to the Library at his Death, and thereby rendered that Collection one of the nobleſt and moſt uſeful in the Kingdom.

All Deſigns and Inſtitutions that tended to advance good Morals and true Religion he patronized with Zeal and Generoſity. He contributed largely to the Maintenance of Schools for the Poor, to rebuilding or repairing Parſonage Houſes and Places of Worſhip, and gave at one Time no leſs than £.500 towards erecting a Chapel in the Pariſh of *Lambeth*, to which he afterwards added near £.100 more. To the Society for promoting Chriſtian Knowledge he was a liberal Benefactor; and to that for propagating the Goſpel in Foreign Parts, of which he was the

the Preſident, he paid much Attention; was conſtant at all the Meetings of its Members, (even ſometimes when his Health would ill permit it) and ſuperintended their Deliberations with conſummate Prudence and Temper. He was ſincerely deſirous to improve to the utmoſt that excellent Inſtitution, and to diffuſe the Knowledge and Belief of Chriſtianity as wide as the Revenues of the Society, and the extreme Difficulty of eſtabliſhing Schools and Miſſions amongſt the *Indians*, and of making any effectual and durable Impreſſions of Religion on their uncivilized Minds, would admit. But Dr. MAYHEW, of *Boſton* in *New-England*, having in an angry Pamphlet accuſed the Society of not ſufficiently anſwering theſe good Purpoſes, and of departing widely from the Spirit of their Charter; with many injurious Reflections interſperſed on the Church of *England*, and the Deſign of appointing Biſhops in *America*; his Grace on all theſe Accounts thought himſelf called upon to confute his Invectives, which he did in a ſhort anonymous Piece, entitled, *An Anſwer to*

Dr.

Dr. MAYHEW's *Obſervations on the Charter and Conduct of the Society for propagating the Goſpel*; printed for RIVINGTON, in 1764, and reprinted in *America*. The Strength of Argument, as well as Fairneſs and good Temper, with which this Anſwer was written, had a conſiderable Effect on all impartial Men, and even on the Doctor himſelf, who plainly perceived that he had no common Adverſary to deal with; and could not help acknowledging him to be "a Perſon of excellent Senſe, and "a happy Talent at Writing; apparently "free from the ſordid illiberal Spirit of "Bigotry; one of a cool Temper, who often "ſhewed much Candour, was well acquainted "with the Affairs of the Society, and in ge-"neral a fair Reaſoner*" He was therefore ſo far wrought upon by his "worthy Anſwerer†," as to abate much in his Reply of his former Warmth and Acrimony. But as he ſtill would not allow himſelf to be

* MAYHEW's Remarks on an anonymous Tract, &c. P. 3.

† Ibid, p. 85.

"wrong

" wrong in any material Point*," nor forbear giving Way too much to reproachful Language and ludicrous Repreſentations, he was again animadverted upon by Mr. APTHORPE, in a ſenſible Tract, entitled, *A Review of Dr.* MAYHEW's *Remarks*, &c. printed alſo for RIVINGTON, in 1765. This put an End to the Diſpute. The Doctor on reading it declared he ſhould not anſwer it, and the following Year he died.

It appeared evidently in the Courſe of this Controverſy, that Dr. MAYHEW, and probably many other worthy Men amongſt the *Diſſenters* both at home and abroad, had conceived very unreaſonable and groundleſs Jealouſies of the Church of *England*, and its Governors; and had in particular greatly miſunderſtood the Propoſal for appointing Biſhops in ſome of the Colonies. The chief Reaſons for deſiring an Eſtabliſhment of this Nature, were, the want of Perſons veſted with proper

* Ibid, P. 87.

Authority,

Authority, to adminiſter to the Members of the Church of *England* the ancient and uſeful Office of Confirmation; to ſuperintend the Conduct of the epiſcopal Clergy; and to ſave Candidates for the Miniſtry the Trouble, Coſt, and Hazard of coming to *England* for Ordination. It was alledged, that the Expence of croſſing the *Atlantic* for that Purpoſe could not be leſs than £.100. that near a fifth Part of thoſe who took that Voyage had actually loſt their Lives; and that, in Conſequence of theſe Diſcouragements, one Half of the Churches in ſeveral Provinces were deſtitute of Clergymen. Common Humanity, as well as common Juſtice, pleaded ſtrongly for a Remedy to theſe Evils; and there appeared to be no other effectual Remedy but the Appointment of one or more Biſhops in ſome of the epiſcopal Colonies. The Dangers and Inconveniences, which the *Diſſenters* ſeemed to apprehend from that Meaſure, were thought to be effectually guarded againſt by the Mode of Appointmen twhich was propoſed.

poſed. What that Mode was, may be ſeen in the following Extract from the Archbiſhop's Anſwer to Dr. MAYHEW, in which he explains conciſely and clearly the only Plan for ſuch an Eſtabliſhment that was ever meant to be carried into Execution.

" The Church of *England* is, in its Con-
" ſtitution, epiſcopal. It is, in ſome of the
" Plantations, confeſſedly the eſtabliſhed
" Church; in the reſt are many Congrega-
" tions adhering to it; and through the late
" Extenſion of the *Britiſh* Dominions, it is
" likely that there will be more. All Mem-
" bers of every Church are, according to
" the Principles of Liberty, entitled to every
" Part of what they conceive to be the Be-
" nefits of it, entire and complete, ſo far as
" conſiſts with the Welfare of civil Govern-
" ment. Yet the Members of our Church
" in *America* do not thus enjoy its Benefits,
" having no Proteſtant Biſhop within three
" thouſand Miles of them; a Caſe which

" never had its Parallel before in the Chriſtian
" World. Therefore it is deſired that two
" or more Biſhops may be appointed for
" them, to reſide where his Majeſty ſhall
" think moſt convenient; that they may have
" no Concern in the leaſt with any Perſons
" who do not profeſs themſelves to be of the
" Church of *England*, but may ordain Mi-
" niſters for ſuch as do; may confirm their
" Children when brought to them at a fit
" Age for that Purpoſe; and take ſuch Over-
" ſight of the epiſcopal Clergy, as the Biſhop
" of *London*'s Commiſſaries in thoſe Parts
" have been empowered to take, and have
" taken without Offence. But it is not
" deſired in the leaſt that they ſhould hold
" Courts to try matrimonial or teſtamentary
" Cauſes; or be veſted with any Authority
" now exerciſed, either by provincial Go-
" vernors, or ſubordinate Magiſtrates; or
" infringe or diminiſh any Privileges or Li-
" berties, enjoyed by any of the Laity, even
" of our own Communion. This is the real
" and the only Scheme that hath been planned

" for

" for Biſhops in *America*; and whoever hath " heard of any other, hath been miſinformed " through Miſtake or Deſign *. And as to " the Place of their Reſidence, his Grace further declares, " that it neither is, nor ever " was intended or deſired to fix one in *New-* " *England*; but epiſcopal Colonies have always " been propoſed †."

The Doctor on reading this Account confeſſed ‡, that if it were the true one, " he had " been miſinformed himſelf, and knew of " others who had been ſo in common with " him; and that if ſuch a Scheme as this " were carried into Execution, and only ſuch " Conſequences were to follow, as the Pro- " poſer had profeſſedly in view, he could " not object againſt it, except on the ſame " Principle that he ſhould object againſt the " Church of *England* in general §.

* Anſwer to MAYHEW, P. 59. † Ib. P. 66.

‡ *Remarks on an anonymous Tract*, &c. P. 59.

§ Ib. P. 79.

As

As it came however from an unknown Writer, he thought himſelf at Liberty to conſider it as nothing more than the imaginary Scheme of a private Man, till it was confirmed by better Authority*. It now appears to have come from the beſt Authority, and it is certain that this Mode of eſtabliſhing Biſhops in *America*, was not invented merely "to ſerve a preſent Turn †," being preciſely the ſame with that propoſed by Biſhop BUTLER twenty years ago ‡; and with that mentioned by his Grace, in his *Letter to the Right Honourable* HORATIO WALPOLE, written when he was Biſhop of *Oxford*, and publiſhed ſince his Death § by his Executors, Mrs. CATHARINE TALBOT, and Dr. DANIEL BURTON; in which the whole Affair is ſet in a right Point of View, his own Sentiments upon it more fully explained, and an Anſwer

* *Remarks on an anonymous Tract*, &c. P. 61.

† Ibid.

‡ See APTHORPE'S *Review of* Dr. MAYHEW'S *Remarks*, P. 55.

§ In the Year 1769; and ſold by RIVINGTON.

 given

given to the chief Objections againſt ſuch a Propoſal.

It is not neceſſary to enter here into the Merits of this Queſtion. It is before the Public, and every one is enabled to judge for himſelf. But thus much, it is preſumed, may ſafely be inferred from the Account here given of it; (which is the true one;) that the mere Propoſal of ſuch an Appointment, or rather the Encouragement of what had been long before propoſed, is not a Crime of quite ſo unpardonable a Nature, as the Archbiſhop's Adverſaries have been pleaſed to repreſent it. Poſterity will ſtand amazed when they are told, that on this Account his Memory has been purſued in Pamphlets and News-papers with ſuch unrelenting Rancour, ſuch unexampled Wantonneſs of Abuſe, as he would ſcarce have deſerved, had he attempted to eradicate *Chriſtianity* out of *America*, and to introduce *Mahometaniſm* in its Room; whereas, the plain Truth is, that all he wiſhed for, was Nothing more than what the very beſt Friends

to

to religious Freedom ever have wiſhed for, a compleat Toleration for the Church of *England* in that Country. What an Idea muſt it give Mankind of his Grace's Character to have ſuch a Circumſtance ſingled out by his bittereſt Revilers as the moſt exceptionable Part of it *.

But though the Archbiſhop was a ſincere and avowed Friend to that Meaſure, yet it was by no Means the only or the principal Object of his Concern in Regard to the Colonies. The Advancement of true Piety

* It is a very remarkable Circumſtance, and a complete Juſtification of the Archbiſhop's Sentiments and Conduct on the Subject of an American Epiſcopacy, that notwithſtanding the violent Oppoſition to that Meaſure when he eſpouſed it, yet no ſooner did the American Provinces become independent States, than Application was made to the Engliſh Biſhops by ſome of thoſe States, to conſecrate Biſhops for them according to the Rites of the Church of England. And accordingly three Biſhops were actually conſecrated here ſome Years ago, one for Penſylvania, another for New York, and a third for Virginia.

and Learning, the Converſion of the *Indians* and *Negroes*, as far as it was practicable, the Eſtabliſhment of proper Schools, the Diſtribution of uſeful Books, the good Conduct of the Miſſionaries, the Preſervation of Peace and Harmony amongſt the different religious Communities in thoſe Parts of the *Britiſh* Empire; theſe Things had a very large Share in his Thoughts, and in the Correſpondence which he conſtantly kept up with a few of the ableſt and worthieſt Men in the *American* Provinces. The Letters which he wrote to them, on theſe and ſuch like Subjects, are highly expreſſive of his paſtoral Character; and repreſent in a very pleaſing Light his truly benevolent Diſpoſition, his Condeſcenſion to Perſons of the loweſt Station, his indefatigable Application to every Affair that came before him, his Zeal to promote the Intereſts of Religion in general, and the Church of *England* in particular; not by warm and violent Counſels, but by Methods of Tenderneſs and Brotherly Kindneſs towards thoſe who embraced a different Intereſt. Of

theſe Things the *Americans* will ever retain a grateful Remembrance; and have in their Letters to this Country, expreſſed their Senſe of his kind Attention to them in the ſtrongeſt and moſt affectionate Terms.

Whenever any Publications came to his Knowledge that were manifeſtly calculated to corrupt good Morals, or ſubvert the Foundations of Chriſtianity, he did his utmoſt to ſtop the Circulation of them; yet the wretched Authors themſelves he was ſo far from wiſhing to treat with any undue Rigour, that he has more than once extended his Bounty to them in Diſtreſs. And when their Writings could not properly be ſuppreſſed (as was too often the Caſe) by lawful Authority, he engaged Men of Abilities to anſwer them, and rewarded them for their Trouble. His Attention was every where. Even the Falſhoods and Miſrepreſentations of Writers in the News-Papers on religious or eccleſiaſtical Subjects, he generally took Care to have contradicted; and when they ſeemed likely to injure in any material Degree

the Cauſe of Virtue and Religion, or the Reputation of eminent and worthy Men, he would ſometimes take the Trouble of anſwering them himſelf. One Inſtance of this Kind, which does him Honour, and deſerves Mention, was his Defence of Biſhop BUTLER, who, in a Pamphlet, publiſhed in the Year 1767, was accuſed of having died a Papiſt. This ſtrange Slander, founded on the weakeſt Pretences and moſt trivial Circumſtances that can be imagined, no one was better qualified to confute than the Archbiſhop; as well from his long and intimate Knowledge of Biſhop BUTLER, as from the Information given him at the Time by thoſe who attended his Lordſhip in his laſt Illneſs, and were with him when he died. Accordingly, by an Article in a News-Paper, ſigned *Miſopſeudes*, his Grace challenged the Author of that Pamphlet to produce his Authority for what he had advanced; and in a ſecond Article defended the Biſhop againſt him; and in a third (all with the ſame Signature) confuted another Writer, who, under the Name of *A real Proteſtant*, ſtill maintained

tained that ridiculous Calumny. His Antagoniſts were effectually ſubdued, and his Superiority to them was publickly acknowledged by a ſenſible and candid Man, who ſigned himſelf, and who really was, *A diſſenting Miniſter* *. Surely, it is a very unwiſe Piece of Policy, in thoſe who profeſs themſelves Enemies to Popery, to take ſo much Pains to bring the moſt reſpectable Names within its Pale; and to give it the Merit of having gained over thoſe who were the brighteſt Ornaments and firmeſt Supports of the Proteſtant Cauſe.

The Welfare, the Credit, the good Influence of the Clergy he had entirely at Heart, and ſuffered nothing to eſcape his Notice, that could in any proper Way promote them. He earneſtly endeavoured to prevent unworthy Men from bringing Diſgrace on the Profeſſion and Contempt on Religion, by entering into Orders. With this View it was

* The late Dr. Kippis.

that he ſo ſtrongly recommended the greateſt Care and Caution in ſigning Teſtimonials. "They are," ſays he *, "the only ordinary In-"formation that we have in a Caſe of the "utmoſt Importance, where we have a Right "to be informed. For no one can imagine, "that we are to ordain whoever comes, or "depend upon clandeſtine Intelligence. We "muſt therefore, and do depend on regular "Teſtimonials, every Part of which ought "to be conſidered before it is given, and no "Conſideration paid to Neighbourhood, Ac-"quaintance, Friendſhip, Compaſſion, Im-"portunity, when they ſtand in Competition "with Truth. It may be ſometimes hard "for you to refuſe your Hand to improper "Perſons; but it is only one of the many "Hardſhips which Conſcience bids Men un-"dergo reſolutely when they are called to "them. It would be much harder, that your "Biſhop ſhould be miſled, the Church of "God injured, and the poor Wretch himſelf

* Firſt Charge to the Dioceſe of *Canterbury*, P. 222.

"aſſiſted

" aſſiſted to invade ſacrilegiouſly an Office, " at the Thought of which he hath cauſe to " tremble *." If any ſuch however had unhappily found Means to obtain Ordination, he did his utmoſt to prevent their further Progreſs; or if that could not be done, very openly ſignified his Diſlike of their Conduct; nor could he ever bring himſelf to treat them, however conſiderable their Rank might be, with any Marks of Eſteem or Reſpect.

Men of Worth and Eminence in the Church he cheriſhed and befriended, and endeavoured to bring forward into Stations where they might be ſingularly uſeful. Above all he diſtinguiſhed with peculiar Marks of his Favour, the conſcientious and diligent Pariſh Prieſt. He was of Opinion, that " the main Support of Piety and Morals " conſiſted in the parochial Labours of the " Clergy; and that, if this Country could " be preſerved from utter Profligateneſs and

* Firſt Charge to the Dioceſe of *Canterbury*, P. 226.

" Ruin,

" Ruin, it muſt be by their Means. *" For their Aſſiſtance therefore in one important Branch of their Duty, he gave them in his third archiepiſcopal Charge Directions for writing and ſpeaking Sermons. The Thoughts of ſuch a Man, on ſo nice and difficult a Subject, muſt naturally raiſe ſome Expectation, and that Expectation will not be diſappointed. They are the evident Reſult of a ſound Judgment, matured by long experience and a thorough Knowledge of Mankind, and are every Way worthy of one who was himſelf ſo great a Maſter of that Species of Compoſition and Elocution. It was his Purpoſe, after ſpeaking of ſtated Inſtructions, to have gone on to occaſional ones; but he did not live, as he himſelf foreboded he ſhould not, to accompliſh that Deſign.

The Conduct which he obſerved towards the ſeveral Diviſions and Denominations of Chriſtians in this Kingdom, was ſuch as

* Firſt Charge to the Dioceſe of *Canterbury*, P. 239.

ſhewed

ſhewed his Way of thinking to be truly liberal and catholic. The proſelyting Spirit of Popery indeed, he thought, ſhould always be kept under proper legal Reſtraints. He himſelf obſerved its Movements with Care, and exhorted his Clergy to do the ſame, eſpecially thoſe who were ſituated in the Midſt of Roman Catholic Families; againſt whoſe Influence they were charged to be upon their Guard, and were furniſhed with proper Books, or Inſtructions for that Purpoſe. He took all fit Opportunities of combating the Errors of the Church of *Rome* in his own Writings; and the beſt Anſwers, which were publiſhed to ſome of the late Apologies for its Doctrines, were written at his Inſtance, and under his Direction. He had the good Fortune to preſerve ſome Perſons of Conſequence from embracing that Communion, and to receive ſeveral Converts from it, both of the Clergy and Laity, into the Church of *England*. Yet he never encouraged the ſmalleſt Degree of Perſecution or needleſs Severity againſt the Members of the Romiſh Church,

which he well knew to be totally oppoſite to the Spirit of the Goſpel; nor did he conſider their Number in this Kingdom to be ſo great as to afford any juſt Ground for Apprehenſion or Alarm. When the Earl of *Radnor* moved in the Houſe of Lords for an Enquiry into their Numbers, his Grace was very active in forwarding that Meaſure. The Return for his Dioceſe was no more than 271; that for all the Dioceſes in *England* and *Wales* did not amount to 68000; which, even when all due Allowances were made for unavoidable Errors of Computation in great Towns, more eſpecially in *London*, fell far ſhort of what by ſome well-meaning Perſons they were ſuppoſed or repreſented to be. And if we further reflect how many wealthy and noble Families in theſe Kingdoms have lately embraced the Proteſtant Religion, each of which would probably draw after it ſeveral other Converts of inferior Rank, it will appear the better grounded Opinion of the two, that Popery is rather in a declining than a progreſſive State amongſt us.

Towards his Proteſtant Brethren of all Perſuaſions he demeaned himſelf with great Mildneſs and Moderation. One very ſtriking Proof of this occurs in the Directions he gives his Clergy, with Regard to their Conduct towards thoſe who are commonly diſtinguiſhed by the Name of Methodiſts *. It is impoſſible to read that Paſſage without acknowledging the Juſtneſs of it, and conceiving the higheſt Opinion of the Writer's Philanthropy and good Senſe.

With the *Diſſenters* his Grace was ſincerely deſirous of cultivating a good Underſtanding. Though firmly attached to the Church of *England*, and ready on all proper Occaſions to defend its Diſcipline and Doctrines with becoming Spirit; yet it never inſpired him with any Deſire to oppreſs or aggrieve thoſe of a different Way of thinking, or to depart from the Principles of religious Liberty, by which he conſtantly regulated his

* Second Archiepiſcopal Charge, P. 280.

own Conduct *, and wiſhed that all others would regulate theirs. He conſidered the Proteſtant *Diſſenters* in general as a conſcientious and valuable claſs of Men, and was far from taking the Spirit of certain Writings to be the Spirit of the whole Body. With ſome of the moſt eminent of them, WATTS, DODDRIDGE, LELAND, CHANDLER, LARDNER, he maintained an Intercourſe of Friendſhip or Civility; by the moſt candid and conſiderate Part of them he was highly reverenced and eſteemed; and to ſuch amongſt them as needed Help, ſhewed no leſs Kindneſs and Liberality than to thoſe of his own Communion.

Nor was his Concern for the Proteſtant Cauſe confined to his own Country. He was well known as the great Patron and Protector of

* A ſtrong Confirmation of theſe Aſſertions may be ſeen in one of his Grace's Letters to Dr. LARDNER, written when he was Biſhop of *Oxford*, and preſerved in the Memoirs of that learned Man, which have been lately publiſhed, p. 98.

it

it in various Parts of *Europe*; from whence he had frequent Applications for Aſſiſtance, which never failed of being favourably received. To ſeveral foreign Proteſtants he allowed Penſions, to others he gave occaſional Relief, and to ſome of their Univerſities was an annual Benefactor.

There is therefore the utmoſt Reaſon to believe that he ſpoke the Language of his Heart, in Relation to theſe Matters, in the Concluſion of his Anſwer to Dr. MAYHEW, which well deſerves to be here laid at full Length before the Reader.

" Our Inclination is to live in Friendſhip " with all the Proteſtant Churches. We " aſſiſt and protect thoſe on the Continent of " *Europe* as well as we are able. We ſhew " our Regard to that of *Scotland* as often as " we have an Opportunity, and believe the " Members of it are ſenſible that we do. To " thoſe who differ from us in this Part of " the Kingdom, we neither attempt nor wiſh

" any

" any Injury; and we ſhall gladly give Proofs
" to every Denomination of Chriſtians in our
" Colonies, that we are Friends to a Tole-
" ration even of the moſt intolerant, as far
" as it is ſafe; and willing that all Mankind
" ſhould poſſeſs all the Advantages, religious
" and civil, which they can demand either in
" Law or Reaſon. But with thoſe who ap-
" proach nearer to us in Faith and brotherly
" Love, we are deſirous to cultivate a freer
" Communication, paſſing over all former
" Diſguſts, as we beg that they would. If we
" give them any ſeeming Cauſe of Complaint,
" we hope they will ſignify it in the moſt
" amicable Manner. If they publiſh it, we
" hope they will preſerve Fairneſs and Tem-
" per. If they fail in either we muſt bear
" it with Patience, but be excuſed from re-
" plying. If any Writers on our Side have
" been leſs cool and leſs civil than they ought
" and deſigned to have been, we are ſorry
" for it, and exhort them to change their
" Style if they write again. For it is the
" Duty of all Men, how much ſoever they

" differ

" differ in Opinion, to agree in mutual Good-
" will and kind Behaviour *." This Paſſage Dr. MAYHEW himſelf allows † to be written " in ſuch a candid, ſenſible, and charitable " Way, as did the Author great Honour, " ſhewed the amiable Spirit of Chriſtianity " in an advantageous Light," and was worthy the Pen of a Metropolitan, " whoſe Chriſtian " Moderation," he acknowledges to be " not " the leaſt ſhining Part of his reſpectable " Character ‡." And it may on the beſt Grounds be added, that Archbiſhop SECKER in this Place not only expreſſed his own real Sentiments, but thoſe of the preſent truly benevolent Primate, and of far the greateſt Part in every Rank of the *Engliſh* Clergy in general.

In public Affairs his Grace acted the Part of an honeſt Citizen, and a worthy Member

* Anſwer to MAYHEW, P. 68.

† MAYHEW's Remarks on an anonymous Pamphlet, P. 83.

‡ Ibid. P. 86.

of the *Britiſh* Legiſlature. From his very firſt Entrance into the Houſe of Peers, his parliamentary Conduct was uniformly upright and noble. He kept equally clear from the two Extremes of factious Petulance and ſervile Dependance; never wantonly thwarting Adminiſtration, from Motives of Party-Zeal, or private Pique, or perſonal Attachment, or a Paſſion for Popularity; nor yet going every Length with every Miniſter, from Views of Intereſt or Ambition. He admired and loved the Conſtitution of his Country, and wiſhed to preſerve it unaltered and unimpaired. So long as a due Regard to this was maintained, he thought it his Duty to ſupport the Meaſures of Government. But whenever they were evidently inconſiſtent with the public Welfare, he oppoſed them with Freedom and Firmneſs. Yet his Oppoſition was always tempered with the utmoſt Fidelity, Reſpect and Decency, to the excellent Prince upon the Throne; and the moſt candid Allowances for the unavoidable Errors and Infirmities even of the very beſt Miniſters, and the peculiarly

culiarly difficult Situation of thoſe who govern a free and high-ſpirited People. He ſeldom ſpoke in Parliament, except where the Intereſts of Religion and Virtue ſeemed to require it; but whenever he did, he ſpoke with Propriety and Force, and was heard with Attention and Reſpect. Though he never attached himſelf blindly to any one Set of Men, yet his chief political Connections were with the late Duke of NEWCASTLE, and Lord Chancellor HARDWICKE. To theſe he principally owed his Advancement, and he had the good Fortune to live long enough to ſhew his Gratitude to them or their Deſcendants, particularly to the former of them; with whoſe Solicitations though he did not always think it neceſſary to comply, when that Nobleman was at the Head of Affairs; yet when he was out of Power, the Archbiſhop readily embraced every Opportunity of obliging him; and gave him ſo many ſolid and undeniable Proofs of Friendſhip, that the Duke always ſpoke of his Grace's Behaviour to him in the ſtrongeſt Terms of Approbation, and

made particular Mention of it to ſome of his Friends but a very ſhort Time before his own Death.

During more than ten Years that Dr. SECKER enjoyed the See of *Canterbury*, he reſided conſtantly at his archiepiſcopal Houſe at *Lambeth*; as being not only moſt commodiouſly ſituated for his own Studies and Employments, but for all thoſe who on various Occaſions were continually obliged to have Recourſe to him. Theſe Reaſons weighed with him ſo much, that no Conſideration, not even that of Health itſelf, could ever prevail upon him to quit that Place for any Length of Time. A few Months before his Death indeed, the dreadful Pains he felt had compelled him to think of trying the *Bath* Waters; but that Deſign was ſtopt by the fatal Accident which put an End to his Life.

His Grace had been for many Years ſubject to the Gout, which in the latter Part of his Life returned with more Frequency and Vio-

lence, and did not go off in a regular Manner, but left the Parts affected for a long Time very weak, and was ſucceeded by Pains in different Parts of the Body. About a Year and a half before he died, after a fit of the Gout, he was attacked with a Pain in the Arm near the Shoulder, which having continued about a Twelvemonth, a ſimilar Pain ſeized the upper and outer Part of the oppoſite Thigh, and the Arm ſoon became eaſier. This was much more grievous than the former, as it quickly diſabled him from walking, and kept him in almoſt continual Torment, except when he was in a reclined Poſition. During this Time he had two or three Fits of the Gout; but neither the Gout nor Medicines alleviated theſe Pains, which, with a Want of Exerciſe, brought him into a general bad Habit of Body.

On *Saturday* the 30th of *July*, 1768, he was ſeized, as he ſat at Dinner, with a Sickneſs at his Stomach. He recovered himſelf before Night, but the next Evening, whilſt

the Phyſicians were attending, and his Servants raiſing him on his Couch, he ſuddenly cried out that his Thigh-bone was broken. The Shock was ſo violent, that the Servants perceived the Couch to ſhake under him, and the Pain ſo acute and unexpected, that it overcame the Firmneſs he ſo remarkably poſſeſſed. He lay for ſome Time in great Agonies, but when the Surgeons arrived, and diſcovered with Certainty that the Bone was broken, he was perfectly reſigned, and never afterwards aſked a Queſtion about the Event. A Fever ſoon enſued. On *Tueſday* he became lethargic, and continued ſo till about Five o'Clock on *Wedneſday* Afternoon, when he expired with great Calmneſs, in the 75th Year of his Age.

On Examination, the Thigh-bone was found to be carious about four Inches in Length, and at nearly the ſame Diſtance from its Head. The Diſeaſe took its Riſe from the internal Part of the Bone, and had ſo entirely deſtroyed its Subſtance, that nothing remained at the Part where it was broken, but a Portion of its outward Integument.

And

And even this had many Perforations, one of which was large enough to admit two Fingers, and was filled with a fungous Subſtance ariſing from within the Bone. There was no Appearance of Matter about the Caries, and the ſurrounding Parts were in a ſound State. It was apparent, that the Torture which his Grace underwent during the gradual Corroſion of this Bone, muſt have been inexpreſſibly great. Out of Tenderneſs to his Family he ſeldom made any Complaints to them, but to his Phyſicians he frequently declared his Pains were ſo excruciating that unleſs ſome Relief could be procured, he thought it would be impoſſible for human Nature to ſupport them long. Yet he bore them for upwards of ſix Months with aſtoniſhing Patience and Fortitude; ſat up generally the greater Part of the Day, admitted his particular Friends to ſee him, mixed with his Family at the uſual Hours, ſometimes with his uſual Chearfulneſs; and, except ſome very ſlight Defects of Memory, retained all his Faculties and Senſes in their full Vigour till within a few Days of his Death.

He was buried, purſuant to his own Directions, in a covered Paſſage, leading from a private Door of the Palace to the North Door of *Lambeth* Church; and he forbade any Monument or Epitaph to be placed over him.

By his Will he appointed the Reverend Dr. DANIEL BURTON, Canon of *Chriſt Church*, and Mrs. CATHARINE TALBOT above-mentioned, his Executors; and left thirteen thouſand Pounds, in the three *per Cent.* Annuities, to Dr. PORTEUS and Dr. STINTON, his Chaplains, in Truſt; to pay the Intereſt thereof to Mrs. TALBOT and her Daughter, during their joint Lives, or the Life of the Survivor; and after the Deceaſe of both thoſe Ladies, then eleven thouſand of the ſaid thirteen thouſand are to be transferred to the following charitable Purpoſes, *viz.*

	£.	s.	d.
To the Society for the Propagation of the Goſpel in Foreign Parts, for the general Uſes of the Society	1000	0	0

To

	£.	s.	d.
To the ſame Society, towards the Eſtabliſhment of a Biſhop or Biſhops in the King's Dominions in *America* -	1000	0	0
To the Society for promoting Chriſtian Knowledge -	500	0	0
To the *Iriſh* Proteſtant Working Schools - - - - -	500	0	0
To the Corporation for relieving the Widows and Children of the poor Clergy - -	500	0	0
To the Society of the Stewards of the ſaid Charity - -	200	0	0
To *Bromley* College in *Kent*	500	0	0
To the Hoſpitals of the Archbiſhop of *Canterbury*, at *Croydon*, *St. John* at *Canterbury*, and *St. Nicholas Harbledown*, £.500 each - - - - -	1500	0	0
To *St. George*'s and the *London* Hoſpitals, and the Lying-in Hoſpital in *Brownlow-ſtreet*, £.500 each - - - - -	1500	0	0
To the Aſylum in the Pariſh of *Lambeth* - - - - -	400	0	0

To

	£.	s.	d.
To the *Magdalen Hoſpital*, the *Lock-Hoſpital*, the *Small-Pox* and *Inoculation-Hoſpital*, to each of which his Grace was a Subſcriber, £.300 each	900	0	0
To the Incurables at *St. Luke's Hoſpital* - - - - - -	500	0	0
Towards repairing or rebuilding the Houſes belonging to poor Livings in the Dioceſe of *Canterbury* - - -	2000	0	0
	£.11000	0	0

Beſides theſe Benefactions, he left £.1000 to be diſtributed amongſt his Servants; £.200 to ſuch indigent Perſons as he had aſſiſted in his Life-time; £.5000 to the two Daughters of his Nephew Mr. FROST; £.500 to Mrs. SECKER, Widow of his Nephew Dr. GEORGE SECKER; and £.200 to Dr. DANIEL BURTON. After the Payment of theſe, and ſome other ſmall Legacies, he left his real, and the Reſidue of his perſonal Eſtate, to his Nephew Mr. THOMAS FROST, of *Nottingham*.

Out

Out of his private Library, he left to the archiepiſcopal one at *Lambeth* all ſuch Books as were not there before, which comprehended much the largeſt and moſt valuable Part of his own Collection; and a great Number of very learned MSS. written by himſelf on various Subjects, he bequeathed to the Manuſcript Library in the ſame Palace. His Lectures on the Catechiſm, his Manuſcript Sermons, *&c.* he left to be reviſed and publiſhed by his two Chaplains, Dr. STINTON and Dr. PORTEUS. His Options he gave to the Archbiſhop of *Canterbury*, the Biſhop of *London*, and the Biſhop of *Wincheſter*, for the Time being, in Truſt; to be diſpoſed of by them (as they become vacant) to ſuch Perſons as they ſhall in their Conſciences think it would have been moſt reaſonable and proper for him to have given them, had he been living.

Such were the laſt Bequeſts of Archbiſhop SECKER; of which it is enough to ſay, that they kept up the noble Uniformity of his Character

Character to the End, and formed a very proper Concluſion to the Life of a truly great and good Man.

His Grace was in his Perſon tall and comely; in the early Part of Life ſlender, and rather conſumptive, but as he advanced in Years, his Conſtitution gained Strength, and his Size encreaſed, yet never to a Degree of Corpulency that was diſproportionate or troubleſome.

The Dignity of his Form correſponded well with the Greatneſs of his Mind, and inſpired at all Times Reſpect and Awe, but peculiarly ſo when he was engaged in any of the more ſolemn Functions of Religion; into which he entered with ſuch devout Earneſtneſs and Warmth, with ſo juſt a Conſciouſneſs of the Place he was in, and the Buſineſs he was about, as ſeemed to raiſe him above himſelf, and added new Life and Spirit to the natural Gracefulneſs of his Appearance.

His Countenance was open, ingenuous, and expreſſive of every Thing right. It varied eaſily with his Spirits and his Feelings; ſo as to be a faithful Interpreter of his Mind, which was incapable of the leaſt Diſſimulation. It could ſpeak Dejection, and on Occaſion, Anger, very ſtrongly. But when it meant to ſhew Pleaſure or Approbation, it ſoftened into the moſt gracious Smile, and diffuſed over all his Features the moſt benevolent and reviving Complacency that can be imagined.

His intellectual Abilities were of a much higher Claſs than they who never had any Opportunities of converſing intimately with him, and who form their Opinion of his Talents from the general Plainneſs of his Language only, will perhaps be willing to allow. He had a quick Apprehenſion, a clear Diſcernment, a ſound Judgment, a retentive Memory. He poſſeſſed that native good Senſe, which is the grand Maſter-key to every Art and Science, and makes a Man ſkilful in Things he has never learnt, as ſoon

as

as ever it becomes uſeful or neceſſary for him to know them. He compoſed with great Eaſe and Readineſs; and in the early Part of his Life, the Letters which he wrote to ſome of his moſt intimate Friends, were full of Imagination, Vivacity, and Elegance. But when he became a Pariſh-Prieſt, he found the Graces of Style inconſiſtent with the Purpoſes of paſtoral Inſtruction; and willingly ſacrificed the Reputation he might eaſily have acquired as a fine Writer, to the leſs ſhowy Qualifications of a uſeful one. From that Time he made it his principal ſtudy to ſet every Thing he undertook to treat upon in the cleareſt Point of View; to bring his Thoughts and his Arguments as cloſe together, and to expreſs them in as few and as intelligible Words as poſſible; admitting none but what conveyed ſome new Idea, or were neceſſary to throw new Light on the Subject, and never waſting his own Time or that of others by ſtepping out of his Way for needleſs Embelliſhments. But though in general he thus confined himſelf to the ſevere Laws of didactic

didactic Compoſition, yet he could be, where the Occaſion called for it, pathetic, animated, nervous; could riſe into that true Sublime, which conſiſts not in Pomp of Diction, but Grandeur of Sentiment, expreſſed with Simplicity and Strength; of which his Sermons afford ſeveral admirable Specimens.

It ſeldom happens that Men of a ſtudious Turn acquire any Degree of Reputation for their Knowledge of Buſineſs. That Love of Solitude and Contemplation which generally attends true Genius, and is neceſſary for any conſiderable Exertion of it, gives at the ſame Time a certain Indolence and Softneſs to the Mind, which equally indiſpoſes and unfits it for taking a Part in the buſy Scenes of Life. But Dr. SECKER's Talents were formed no leſs for Action than Speculation; nor was he more embarraſſed with Difficulties in the moſt intricate Affairs, than in the deepeſt Studies. In all the ſeveral Stations that he paſſed through, he let Nothing ſuffer for Want of Attention and Care. Wherever his

his Advice and Aſſiſtance were called for, he never failed to be preſent, was ſcrupulouſly punctual to his Appointment, ſhewed himſelf a perfect Maſter of the Buſineſs that came before him, and went through it with Calmneſs and Diſpatch. And it is very obſervable, that though in all important Tranſactions, no one had greater Ideas, or proceeded on more enlarged and liberal Principles; yet where it was neceſſary, he could take Notice of the ſmalleſt and ſeemingly moſt trifling Circumſtances, and enter into the minuteſt Details with a Penetration and Exactneſs, which are ſeldom ſeen even in thoſe who are moſt practiſed in worldly Concerns.

His Learning was very extenſive, and on thoſe Points, which he ſtudied with any Degree of Attention, profound. He was well acquainted with the Greek and Latin Languages; had in the younger Part of his Life read with Taſte the beſt Authors in each;

and

and of the latter more eſpecially had imbibed ſo ſtrong a Tincture, that when he was near ſeventy, after a Diſuſe of above forty Years, he compoſed the Latin Speech printed at the End of his Charges; the Style of which is nervous, manly, and correct.

He poſſeſſed a large Share of critical Penetration, and ſcarce ever read any Book of Note without making remarks upon it. Some of theſe ſtill remain amongſt his Manuſcripts. Some he communicated at different Times to the Editors or Tranſlators of ſeveral Claſſic Authors. But his chief Labours of this Kind were beſtowed on the Holy Scriptures, for which he came well prepared by his Knowledge of the original Languages in which they were written. In *Hebrew* Literature more eſpecially, his Skill was ſo well known and acknowledged, that few Works of Eminence in that Branch of Learning were publiſhed, without being firſt ſubmitted to his Examination, and receiving conſiderable Improve-

ment from his Corrections *. He was the firſt Promoter, and always a liberal Encourager, of that very uſeful Work, *The Collation of the Hebrew Manuſcripts of the Old Teſtament*, undertaken by Dr. KENNICOT, and now brought to a Concluſion. The greateſt Part of his leiſure Hours was employed in ſtudying the original Text of the ſacred Writings; in comparing it with all the ancient Verſions; in collecting together the Remarks made upon it by the moſt ingenious and learned Authors, ancient and modern, Jewiſh and Chriſtian; in applying to the ſame Purpoſe every Thing he accidentally met with in the Courſe of his reading, that had any Tendency to explain and illuſtrate it; and ſu-

* The Archbiſhop's Claim *to the very higheſt Diſtinction* in Hebrew Literature and Criticiſm, the Reader will ſee eſtabliſhed beyond all Controverſy in the Letter addreſſed to the Lord Biſhop of *Worceſter*, "Of all the Hebrew Critics I ever conſulted (ſays the learned Author of that Letter,) and I have conſulted the moſt eminent ancient and modern, ARCHBISHOP SECKER appears to me to be the moſt ſagacious, the moſt accurate, and the moſt profound."—P. 29, 2d Edit.

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peradding to the Whole, his own Obſervations and Conjectures, ſome of which have been ſince confirmed by the beſt Manuſcripts. The Reſult of theſe Labours appears in ſome Degree, in the ſhort and maſterly Explications of Scripture, interſperſed occaſionally in his Lectures and Sermons; but more particularly in the interleaved Bibles, and the theological Diſſertations hereafter mentioned.

But his Attention was not ſolely confined to the Scriptures. He had ſtudied carefully ſome of the beſt Chriſtian Writers of the primitive Ages, and without relying implicitly on their Judgment, or adopting their Errors, knew well how to avail himſelf of their real Excellencies. Of eccleſiaſtical Hiſtory he was a great Maſter; had a clear Idea of the Progreſs of Chriſtianity from its firſt Promulgation to the preſent Times, of the various Revolutions it had paſſed through, the different Grounds on which it had been oppoſed or vindicated, the Steps by which the Corruptions of it had been gradually in-

troduced, the Arts by which they had been ſo long maintained, and the providential Coincidence of Events which afterwards contributed to remove them. He was well acquainted with the various Sects, into which the Church was anciently, and is at preſent divided; he underſtood the Nature and Tendency of their reſpective Tenets, the State of the Controverſies ſubſiſting amongſt them, the reſpective Merits of their beſt Writers, the proper Conduct to be obſerved towards each, and the good Uſes that might be made of all. And though in his Writings he never made a needleſs Oſtentation of all this Learning, yet, they who examine ſome of the plaineſt of them cloſely and critically, will find them to be the Reſult of deep Thought and a comprehenſive Knowledge of his Subject; will find that he expreſſes himſelf on almoſt every Point with Propriety, Preciſion, and Certainty; without any Thing crude or injudicious, without any of thoſe raſh Aſſertions and haſty Concluſions, into which they, who have but a ſuperficial View of Things, and know

know not what Ground they ſtand upon, are perpetually expoſed.

The beſt modern Publications in moſt Parts of uſeful Learning, but more eſpecially thoſe which immediately related to his own Profeſſion, or were in any Degree connected with it, he conſtantly read; was one of the firſt to give a ſatisfactory Account of them, to commend them if they deſerved it, to point out and obviate their Errors, if they contained any which he thought material. But there was one Part of his literary Character extremely amiable, and, in the Degree at leaſt, almoſt peculiar to him; and that was the incredible Pains he would take in reviſing, correcting, and improving the Works of others. This he did in numberleſs Inſtances beſides thoſe which have here been mentioned, with equal Zeal and Judgment; and ſome of thoſe Compoſitions which now ſtand deſervedly higheſt in the Eſtimation of the Public, and will go down with encreaſing Fame to future Ages, owe no inconſiderable Share of their

Merit to his Corrections and Communications *.

The Number of valuable Writings which he has left behind him is very conſiderable. Beſides the two Volumes of occaſional Sermons, which appeared in his Life-time, the Lectures on the Catechiſm and the Charges publiſhed ſince his Death, and the four Volumes of Sermons now offered to the Public, he has bequeated to the Manuſcript Library at *Lambeth*, a great Variety of learned and curious Pieces, written by himſelf, to be preſerved there under the ſole Care of the Archbiſhop for the Time being, and to be inſpected by no one without his Grace's expreſs Permiſſion.

Amongſt theſe Manuſcripts, ſome of the moſt remarkable are; an interleaved *Engliſh* Bible, in four Volumes in Folio, with occaſional Remarks; upon the New Teſtament

* See the Letter to the Biſhop of *Worceſter*, P. 19, 2d. Edit.

very

very copious; tending chiefly to clear up Difficulties, and to correct and improve the preſent Tranſlation, with a view probably to a new one; MICHAELIS's *Hebrew* Bible, filled with Compariſons of the ancient Verſions, Emendations, and Conjectures on the original Text; two Folio Volumes of Notes upon *Daniel*; a great Number of critical Diſſertations on controverted Paſſages of Scripture; Remarks on ſome modern Publications; and ſeveral Volumes of Miſcellanies, written in the former Part of his Life, containing chiefly Extracts from various Authors, and Obſervations upon them, the Objections of ſceptical Writers to the Truth of Revelation, with Anſwers to ſome, and Materials or Hints for Anſwers to many others.

It may juſtly ſeem ſurpriſing, that in a Life ſo active, ſo full of Employment and Avocation from Study *, the Archbiſhop could find

* Ille primum habuit in multiplicibus quibus diſtrictus eſt curis nulli deeſſe; neque quiſquam fuit qui

find Leiſure to read ſo much, and to leave behind him ſo many Writings; ſome of them learned and critical; all of them full of good Senſe and uſeful Knowledge. The fact is, that in him were united two Things which very rarely meet together, but, when they do, can produce Wonders, ſtrong Parts, and unwearied Induſtry. He roſe at Six the whole Year round, and had often ſpent a buſy Day, before others began to enjoy it. His whole Time was marked out and appropriated in the moſt regular Manner to particular Employments, and he never ſuffered even thoſe broken Portions of it, which are ſeldom much regarded, to be idly thrown away. The Strength of his Conſtitution hap-

literarum ſtudiis majorem operam otioſus poſuit, quam ille occupatiſſimo in loco. In aliis quidem hominibus ingenium excellens, et multiplicem ſcientiam agnoſcimus, in aliis conſilium, auctoritatem, probitatem, conſtantiam; in quo autem hæc omnia ita abundè convenerint haud facilè inveniemus. *Concio ad Clerum, & oratiuncula, a Gulielmo Markham habitæ*, 1769, P. 25. Sold by T. PAYNE.

pily

pily kept Pace with the Conſtitution of his Mind, and enabled him to go on inceſſantly from one Buſineſs to another with almoſt unremitted Application, till, his Spirits being quite exhauſted, he was obliged at laſt to have Recourſe to Reſt, which however he always took Care to make as ſhort as poſſible.

Induſtry like this, continued through a long Courſe of Years, could not poſſibly be the Effect of any Thing but that which was indeed at the Bottom of it, a ſtrong Senſe of Duty. It was not becauſe the Archbiſhop had leſs Reliſh for Eaſe, or leſs Diſlike to Fatigue than other Men, that his Diligence and Perſeverance ſo far exceeded theirs; but becauſe he thought himſelf bound to labour for the Glory of God and the Good of Mankind, and that all Indolence and Self-Indulgence, which interfered with theſe great Objects, was in ſome Degree criminal. Whenever therefore he was engaged (as he was almoſt continually) in ſerving others, he never reckoned his own Time or Pains for any Thing, nor did it ſeem ſo much as once to

enter

enter into his Thoughts, that he ought to allow himſelf any Amuſement. Even the Pleaſures of polite Literature, which were highly grateful to him, he thought himſelf obliged to relinquiſh for the peculiar Studies of his Profeſſion, and theſe again for the practical Duties of Religion, and the daily Offices of common Life. On this Principle he made it a Point to be at all Times acceſſible. Even in thoſe early Hours, which were more peculiarly dedicated to Retirement and Study, if any one came to him on the ſmalleſt Pretence of Buſineſs, he would inſtantly break off the moſt pleaſing or moſt abſtruſe Speculations, receive his Viſiters with perfect good Humour, and ſacrifice thoſe precious Moments to Duty, to Civility, to the ſlighteſt Propriety, which he would on no Account have given up to Relaxation or Repoſe.

This indeed was only one Inſtance, amongſt many others, of that wonderful Command he had obtained over his moſt favourite Inclinations,

nations, and the Facility with which he controlled his ſtrongeſt Paſſions. His Temper was naturally quick and impatient; but by keeping a watchful Eye over the Movements of his own Mind, and preſcribing to himſelf certain excellent Rules and Precautions to which he inviolably adhered, he ſo totally ſubdued this dangerous Propenſity, that few who knew him had any Suſpicion of his being ſubject to it. Sometimes indeed, on very trying Occaſions, he might be ſeen ready to kindle on a ſudden into ſome Expreſſions of Anger, and as ſuddenly recollecting and checking himſelf; keeping down the riſing Tumult within him, and reſuming almoſt inſtantaneouſly his uſual Mildneſs and Compoſure.

In him appeared all the Efficacy of religious Principle, the Calmneſs, the Greatneſs of Mind, the Fortitude, the Chearfulneſs, which no other Principle could inſpire, ſupport, and improve through a whole Life. That fervent yet rational Piety, which glowed in his Writings, which

which animated his Devotions, was the genuine Effuſion of his Soul, the ſupreme Guide and Director of his Actions and Deſigns. It was not, as is ſometimes the Caſe, aſſumed occaſionally, and laid aſide when the Eye of the world was not upon him; but was the ſame in private as in public, to thoſe who obſerved him at a Diſtance, and thoſe who lived and converſed intimately with him, who had Opportunities of ſeeing Him at all Hours, and under all Circumſtances, in his retired and ſerious as well as in his freeſt and moſt chearful Moments. The Honour of God, and the Intereſts of Religion, were evidently neareſt his Heart. He thought of them, he talked of them, he was concerned and anxious for them, he ſought out for Opportunities of advancing them, he was careful not to ſay or do any Thing that might hurt them in the Eſtimation of Mankind. This it was which kept up that uniform Decency and Propriety ſo remarkable in his whole Deportment, which preſerved him from every unbecoming Levity

of

of Behaviour and Converſation, added Weight and Dignity to his Character, and raiſed him above all the common Meanneſſes of merely ſecular Men.

His Soul was generous beyond Deſcription. Even when his Income was but moderate, and the Proviſion made for his Family very ſlender, he lived hoſpitably, and gave liberally. As his Revenues encreaſed, his Beneficence roſe in Proportion, inſomuch, that after the firſt Expences of his Promotion to the See of *Canterbury* were over, his charitable Donations were conſiderably more than two thouſand Pounds a Year. On all proper Occaſions his Heart and his Hand were ſo free, that he ſeemed not to have, as indeed he had not, the leaſt Regard for Money. The Eaſe and Readineſs with which he gave away the largeſt Sums, plainly ſhewed, that long Habit had rendered it quite natural and familiar to him, and that he ſaw Nothing wonderful or extraordinary in Acts of Generoſity,

which

which others could not obſerve without Surpriſe.

They who applied to him on Account of any public Subſcription, in Favour of any thing uſeful or even ornamental to his Country, commonly received much more than they expected; and were frequently withheld from repeating their Solicitations, through Fear, not of being denied, but of treſpaſſing too far on a Liberality that ſeemed to know no Bounds. In Matters of private Charity, the Number of indigent Perſons whom he relieved by occaſional Benefactions, or ſupported by annual Penſions, was very great. Yet his Favours were not laviſhed away with undiſtinguiſhed Profuſion. He took Pains to find out the real Merits and Diſtreſſes of thoſe who aſked Relief from him, and endeavoured, as far as he was able, to ſingle out the virtuous and religious, as peculiar Objects of his Bounty. He thought it a material Part of true Benevolence, to have an Eye not only to the Removal of Miſery, but the Encourage-

couragement of Piety and good Morals. With this View he was particularly attentive to ſuch Charities as were calculated to advance uſeful Knowledge or ſpiritual Improvement; which he made a Point of encouraging by his Example, not only as being in themſelves highly beneficial, but alſo ſtrangely diſregarded ſometimes by very worthy, and, in other Reſpects, very conſiderate Perſons.

In the Government of his Family, there was an Air of Eaſe and Generoſity without any Affectation of Magnificence or Show. His Houſe was hoſpitable, and his Table plentiful, yet plain and ſimple. He wiſhed to have every Thing ſuitable to his Rank, but would conſent to nothing beyond it. He thought it right in one of his Station and Profeſſion to diſcountenance, as far as he could, all luxurious Elegancies. He would therefore never give into ſeveral faſhionable Accommodations, nor admit extraordinary Delicacies to his Table, nor even accept them when offered to him. He received his Company with Polite-

neſs and good Humour, and entertained them, when he was in Health and Spirits, with lively and improving Converſation. He could make pertinent Obſervations on almoſt any Topic that happened to be ſtarted, how remote ſoever from the natural Courſe of his Studies. Men of eminent Worth or Learning he diſtinguiſhed by peculiar Notice, led the Diſcourſe to ſuch Subjects as called out their reſpective Excellencies, and ſhewed that they ſpoke before one who could judge well of their Merits.

Yet it muſt be owned that he was not always equally affable and obliging. There was ſometimes a Reſerve and Coldneſs in his Manner, that threw a Damp on Converſation, and prevented Strangers from being perfectly at their Eaſe before him. This was by ſome imputed to Pride. But in reality it aroſe from very different Cauſes: ſometimes from bodily Pain, which he often felt when he did not own it; ſometimes from his Spirits being waſted or depreſſed by the Fatigues of the Morning;

Morning; ſometimes from accidental Uneaſineſſes ariſing in the Courſe of Buſineſs, which he could not immediately ſhake off his Mind. To this ſhould be added, that the natural Loftineſs of his Figure, and the Opinion generally and juſtly entertained of his Learning and Sanctity of Life, were of themſelves apt to produce a Kind of Awe and Conſtraint in his Company, when he was far from wiſhing to inſpire it.

It was remarkable that he choſe always rather to talk of Things than Perſons; was very ſparing in giving his Opinion of Characters, very candid when he did. Of his own good Deeds or great Attainments he never ſpoke, nor loved to hear others ſpeak. Compliments were very irkſome to him. They viſibly put him out of humour, and gave him actual Pain; and he would ſometimes expreſs his Diſlike of them in ſuch plain Terms, as effectually prevented a Repetition of them from the ſame Perſon.

To his Domeſtics he was a gentle and indulgent Maſter. Many of them he ſuffered to continue with their Families in his Houſe after they were married. None of them were diſcharged on Account of Sickneſs or Infirmity but were aſſiſted with the beſt Advice that could be had at a great yearly Expence. Thoſe who had attended him in Illneſs, or ſerved him long and faithfully, he never failed to reward with an unſparing Hand. Towards his other Dependants, his Behaviour was even and friendly. He expected every one about him to do their Duty, of which he himſelf firſt ſet them the Example; and, provided they did ſo with any tolerable Care, they were ſecure of his Favour. Of ſlight Faults he took no Notice; of great ones he would expreſs his Senſe at the Time ſtrongly; but never ſuffered them to dwell or rankle on his Mind, or operate to the future Prejudice of thoſe whoſe general Conduct was right. To his Relations he was continually doing the beſt-natured, the handſomeſt, the moſt generous Things; aſſiſting them in Difficulties,

com-

comforting them in Affliction, promoting their Intereſts, and improving their Circumſtances reaſonably, not aggrandizing or enriching them invidiouſly.

The unaltered Kindneſs he ſhewed to the two Ladies that lived with him from the Time of his Marriage to that of his Death, that is, for upwards of two-and-forty Years, was a remarkable Inſtance of ſteady Friendſhip; and ſhewed that his Soul was no leſs formed for that rare Union of virtuous Minds, than for every other generous Affection. The younger of thoſe two Ladies, Mrs. CATHARINE TALBOT, (who, to the fineſt Imagination and the moſt elegant Accompliſhments of her Sex, added the gentleſt Manners, and a Diſpoſition thoroughly benevolent and devout,) did not long ſurvive the Archbiſhop. She died on the 9th of *January* laſt, in the 49th Year of her Age.

Thus much it has been judged requiſite to lay before the World in Relation to Arch-

biſhop SECKER; not with any View of exalting his Character higher than it deſerves, which is quite needleſs; but of making its real Value more generally known, and of reſcuing it from the Miſrepreſentations of a few miſinformed or malevolent Men. To ſome, no Doubt, the Portrait here drawn of him will appear a very flattering one; but it will be much eaſier to call than to prove it ſuch. Nothing has been advanced but what is founded on the moſt authentic Evidence, nor has any Circumſtance been deſignedly ſtrained beyond the Truth. And if his Grace did really live and act in ſuch a Manner that the moſt faithful Delineation of his Conduct muſt neceſſarily have the Air of a Panegyric, the Fault is not in the Copy, but in the Original.

After this plain Repreſentation of Facts therefore, it cannot be thought neceſſary to enter here into a particular Examination of the various Falſhoods, which his Grace's Enemies have ſo induſtriouſly circulated, in order to fix, if poſſible, ſome Stain upon his Re-

putation. It would be very unreaſonable to expect that he of all others, ſo high in Rank and ſo active in the Diſcharge of his Duty, ſhould, amidſt the preſent Rage of Defamation, eſcape without his full Share of Cenſure; and it would be very weak to apprehend the leaſt ill Conſequences from it. There is ſo little Doubt from what Quarter thoſe Invectives come, and to what Cauſes they are owing, that they do not appear to have made the ſlighteſt Impreſſion on any unprejudiced Mind, and, for Want of Ground to ſupport them, are ſinking hourly into Oblivion. If a Life ſpent like Archbiſhop SECKER's, and a Spirit ſuch as breathes through every Page of his Writings, are not a ſufficient Confutation of all ſuch idle Calumnies, it is vain to think that any Thing elſe can be ſo. All that his Friends have to do, is to wait a little While with Patience and Temper. Time never fails to do ample Juſtice to ſuch Characters as his; which, if left to themſelves, will always riſe by their own

Force

Force above the utmoſt Efforts made to depreſs them, and acquire freſh Luſtre every Day in the Eyes of all conſiderate and diſpaſſionate Men *.

B. PORTEUS.

Lambeth, 1770.

* The Experience of near thirty Years which have now elapſed ſince the Archbiſhop's Death, has amply confirmed the truth of this prediction.

FINIS.

A

SERMON

PREACHED BEFORE

The Rev. JAMES PHILLOTT, D. D.

ARCHDEACON OF BATH,

AND

THE CLERGY OF THE DEANERY OF BEDMINSTER,

AT

Bedminster Church,

June 28th, 1810.

BY

THE REV. WILLIAM SHAW, D. D.

Rector of Chelvey, Somerset.

What is TRUTH? JOHN xviii. 38.

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Price 1s. 6d.

TO THE

REV. JAMES PHILLOTT, D. D.

Archdeacon of Bath;

THIS

SERMON

IS RESPECTFULLY INSCRIBED,

BY

HIS MOST OBEDIENT SERVANT,

THE AUTHOR.

The Prayer.

O God! Eternal King! who hatest nothing that thou hast made! in humility and reverence we thy rational offspring presume this day more immediately to come before thee, and approach thy throne of mercy and of grace to which none ever came in vain, with the tribute of praise and adoration. We praise thee as infinitely blessed, glorious and perfect in thyself, the fountain of all existence, life and happiness. Although our praises cannot add to thy glory, because worlds without number, universal nature, all thy works, all this earth praise thee,—yet we reckon it our inestimable privilege to have access unto thee at all times, to enjoy the intellectual pleasures of which thou hast made us susceptible, derived from the worship of thy name, the contemplation of thy works, the dispensations of thy providence, and thy ways with man.

We bless thee that as in former ages thou wast pleased, occasionally and but obscurely, to reveal thyself by the prophets, thou hast in these latter days spoken to us by Jesus Christ, declared publickly to be the Son of God and Prince of Life, by the powerful operation of thy Holy Spirit, in raising him from the dead; and made a compleat discovery of thy benevolent designs concerning man, of thine immutable purpose of bringing many sons to glory, raising to an everlasting and happy state all who, by patient continuance in well-doing, seek for glory, honour and immortality.

We praise thee for all the benefits which have accrued to mankind from the propagation of Christianity, and that as the knowledge and spirit of the Gospel have prevailed, the human understanding has been enlightened, the heart enlarged, the mists of errour and superstition dispelled, a love of Truth and Liberty, Zeal for the welfare of others, been excited in the human breast, and the natural, social and moral condition of the world vastly improved.

We pray that as thou hast promised to "be with thy church even to the end of "the world," that day may speedily come

when all Anti-Christian errour shall be removed, and the religion of Jesus shall again appear in its original simplicity and beauty. Accelerate, O God! this blissful advent. May thy kingdom come. Raise up men, able, faithful, imbued with the mild and patient spirit of their Master, as instruments to promote and defend the cause of truth, through evil and through good report, as well by their labours as by their sufferings. And as the plans of thy Providence are beyond our comprehension, and thy dispensations unsearchable, we pray that the cause of truth, of virtue, of happiness, may advance and prevail, thy will be done, and all opposition to it humbled and subdued. And praying for our Sovereign Lord, King George, that his throne may be established in righteousness, that wise and faithful councillors may surround it—for all in authority under him and over us—all magistrates and inferior officers—the Bishops, the Clergy and all the ministers and teachers of religion throughout the world, and especially the Bishop and Archdeacons of this Diocese—the universities, and all other seminaries and schools of useful and ornamental learning in this empire, and in all

nations, — give us, now here assembled before thee, and to all men grace, to be rational, serious, consistent Christians, adorning our profession by a uniformly pious, sober, benevolent and pure conduct. Whatever our hands find to do, enable us to do it with all our might, as our time is far spent, and we are hastening to the grave, where there is neither knowledge nor device. As we are now to be severally engaged in hearing and speaking, may grace be multiplied to us, that hearing the truth, we may perceive it, and walk in it. Do thou, O Hearer of Prayer! propitiously answer these our petitions, that thy kingdom may come, thy will be done, &c.

A

SERMON.

JOHN, xviii. 37.

Jesus answered, To this end was I born, and for this cause came I unto the world,—that I should bear witness to the Truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is Truth?

THERE is no term, in common use, the meaning of which is less distinguished. Independent of the reflections of the human mind, Truth, of itself, subsists in every subject. When we are exhorted in the Sacred Scriptures to "seek the Truth," to "love the Truth," to "buy the Truth," the word is used to signify that relation subsisting between objects and the mind, to mark the agreement of every idea with its corresponding object. To *seek* the Truth, is to search after just ideas of such objects as engage our reflections. To *buy* the

Truth, is to make all the sacrifices necessary to accomplish the attainment of the object of such pursuit. For, there is a particular species of truth peculiar to every science and every art. The Courtier attains it at the expence of servile compliance and mean dissimulation; the Lover of Gain, by the sacrifice of his health, and not unfrequently of his conscience; the Mathematician passeth nights and days, secluded from all the pleasures of the world, in solitary abstraction, investigating by the proportion of figures, and the combination of numbers, the solution of some problem.

But it is not to the search of *universal* Truth, to range the whole circle of science, nature and art, that the Scriptures direct the attention.—The duration of human life is too limited, and the faculties of our minds unfit for so boundless a design. We are exhorted to study to acquire that happy disposition of soul, that inclines us to give to every subject and question the labour and attention necessary for its investigation, and for its elucidation when investigated—with impartiality and candour to give every proof its due force, every difficulty its weight, and every advantage its just value, not contending for victory, but the discovery of Truth. These are the accomplishments and means to attain universal truth; and, characterized with such a disposition, we can advance as far in the acquirement of particular truth as the talents we

have received from God, and the circumstances in which his providence has placed us, will admit.

But, Fathers and Brethren, this disposition cannot be had for nothing. Inspiration has ceased, having been limited to the grand purposes of Divine Providence. Truth, then, being neither a denomination of opinions nor a mode of conception, is acquired by many privations, by the sacrifice of dissipation and indolence, often in penury and want, in sickness and in sorrow, by labour and toil, and not unfrequently by the confiscation of property and the loss of life.

It will be asked by some, Is Truth worth all these sacrifices?—I answer, it is. Is it attainable at that expence?—Surely. Industry, habit, practice, exercise, with unceasing prayer, will improve the faculty of continued attention, and when attained will enable us to compare the most sublime ideas, and to investigate even the most abstruse subjects. And when we shall have attained the truth, all we have sacrificed will not be reckoned too dear. It will open to us the most fruitful source of pleasure; it will form us to fulfill our different offices with propriety, for declaring the glory of God, and promoting the happiness of men; it will rid us of all troublesome and uncharitable scruples; it will inspire us with the benignant disposition of good angels, and render us intrepid at the

hour of death. With such dispositions, shall we not, then, search the Scriptures, in obedience to his command who was the Prophet that was to come?—for they testify of him that he was the truth, and the life, and that following him we may have no darkness in us.

Although religion be natural to man, yet truth, religious truth, has not always existed in the world: for there have been fashionable kinds of Philosophy and religion as well as fashionable follies; and every doctrine hath had its vogue. In all seminaries of knowledge, some particular opinions constitute the mode, some eminent name presides over reason and common sense, and reason and common sense pass for nothing unless sanctioned with his name.

Philosophy flourished in Greece in the days of St. Paul; but it was a Philosophy not guided by reason, patiently exploring the wonders of nature by experimental proof. It was a Philosophy full of prejudices, directed entirely by the chiefs of the sects, whose discourses, at that time, consisted of declamations more pompous than solid, and maxims rather glaring than just. Yet, ignorant of this Philosophy, a man among the Greeks was despised. The Apostles, who preached the doctrines of Jesus, knew nothing of these ornaments; for the gospel they preached was formed on a different plan. Hence, by the wise, the scribe, the Philosopher, the disputer

of this world, their doctrine was then reckoned "foolishness;" till at last it appeared that more knowledge of the most important truths might be obtained by receiving it, and more certain hopes of present and future happiness discovered, than from all the learning of the academy and the porch, the το πρεπον of Greece and the *honestum* of Rome. Those men who, in the porticoes of Athens, had declaimed on the beauties of, and motives to, virtue, and the nature of the Gods, became converts to the doctrines of Jesus, and confessed that by the Light of Nature the truths which compose the Christian revelation could not be discovered.

There is hardly any man incapable of producing a noble thought: there is hardly any genius so narrow as to be unable to conceive some excellent maxims. But to lay down principles through a long chain of consequences, to deduce certain conclusions, is an effort of great genius and the perfection of Philosophy. If this be true, we cannot wonder that "they who "by wisdom knew not God" were glad to find him by "*the foolishness of preaching*," by believing in Christ.

The Philosophers of antiquity could never compile such a body of natural religion as has been composed by the modern deists, who pretend to despise revelation. Whatever is most beautiful and sublime the moderns have borrowed or pilfered from the Gospel. Although we

acknowledge that a mind highly cultivated by true Philosophy might discover the unity of the Deity, the immortality of the human soul and a future existence, in which the antients partially believed and imperfectly comprehended — yet surely, consistent with the truth of history, it cannot be asserted that any man ever made such a discovery. The splendour of their works they have attributed to their native lustre, whilst all their light is borrowed from what remains of the sermons and lectures of Jesus.

The arguments of the heathens were rather, on these subjects, but ingenious conjectures. As this of all subjects concerns us most, let me, here, briefly relate the observations of a few of the most eminently wise of Greece and Rome, on the existence of a future state. "I know "not," says Seneca, "whether death destroys "the soul, or sets it at liberty."—In another place, "You shall but cease to exist, and there "was a time when you had not begun to exist."

Socrates, the patriarch of Philosophy, declared by the oracle the wisest of men (and can any be named more friendly to human nature, of greater sanctity of manners, or of a purer life?) who, in a discourse on this very subject, had so perfectly persuaded his hearers that one of them instantly ran and threw himself into the sea, that he might the sooner enjoy that *blessed immortality*,—immediately before he drank the cup of poison, the mode of punishment inflicted

by his ungrateful countrymen in return for his moral and pious instructions, declares, he had still some doubts on this subject. "I hope," says he, "that I shall soon be joined to the "assembly of the blessed—though, to deal im- "partially, I do not confidently affirm it." Presently afterward he says, "O Athenians! "I am now going to death, but which of these "is best, God only knoweth. Should death "utterly extinguish my existence, my mistake "will, at least, so far be profitable, that in the "moment which precedes my dissolution, it "renders me less sensible to the present evil."

Cicero, towards the end of his excellent Essay on Old Age, expressed himself in the person of Cato, that wise and great patriot, in this beautiful manner. "I feel myself transported with "the most ardent impatience to join the society "of my departed friends, and to visit those ce- "lebrated worthies of whose honourable con- "duct I have heard and read much, or whose "virtues I have myself commemorated in my "writings. To this glorious assembly I am "speedily advancing; for this world I do not "consider as my lasting abode, and I consider "my departure from it as not forced from my "home, but as leaving my inn. O glorious "day! when I shall retire from this low and "sordid scene, to associate with the divine as- "sembly of blessed spirits, and not with those "only whom I have just mentioned, but my

" dear Cato, that best of sons and most valuable
" of men, with whose loss, if I seemed to bear it
" with fortitude, it was because I supported my-
" self with the consoling reflection that we could
" not long be separated."

The patriot Cato imagined he saw beyond the grave another Rome, where tyranny could have no dominion, where Pompey could be no more oppressed, and Cæsar could triumph no more. Here the most beautiful language is put into the mouth of Cato, sentiments not unworthy of a Christian, who having read attentively Plato's book on the Immortality of the Soul, died with great tranquillity. But how grievous to think that he disgraced these reflections by suicide!

These were the sublimest discoveries of human reason on the subject of futurity. If Cato the heathen could thus brave the king of terrors, what would Cato the Christian have done?—If the disciple of Plato could believe and exult in the prospect of a future state, what ought the disciple of Jesus do?—If some arguments dictated by reason could disarm affliction under his load of misery, his country devastated by intestine war, its constitution destroyed, liberty overcome, Cæsar and Tyranny triumphant, and foreseeing seventeen centuries of slavery for Rome,—if such considerations could calm the agitations of a soul in darkness, shall not we be calm and serene, under whatever circumstances, who are blest with a clear revelation, and have

an infallible assurance—whose great Teacher, our eldest Brother, suffered, was dead and buried, and fulfilled his promise in rising again on the third day, after vanquishing death and the grave, being raised up from the dead by his Father and our Father, taken up into heaven, and shall, at the consummation of all things, come again to judge the quick and the dead, having prepared a seat for us, "that where he is there we may be "also?"

But the simplicity of the doctrines he taught, repentance and amendment of life, as the conditions of remission of sins and inheriting eternal life, as set forth in the Gospels, and especially in that beautiful compend of our religion which describes our heavenly Father in his most amiable character, such as he truly is, in the parable of the Prodigal Son, did not long continue in its original purity. It became soon marred with false Philosophy and vain deceit, after the traditions of men, the rudiments of the world. On this mild religion were soon engrafted the abominations of idolatry, the weaknesses of superstition, metaphysical mysticism, and the ravings of fanaticism. It continued no longer a religion of love. Jew hated Samaritan and Samaritan Jew; Pagans persecuted Christians, and Christians destroyed Christians; as if the Gospel, instead of being the greatest gift of God, were an inheritance of malediction. An exclusive dominion over this world, and the

allotments of eternity, with a thousand means of enthralling the human mind, were arrogantly assumed by the successor of the humble fisherman, the Bishop of Rome; and instead of the light of truth, chaotic darkness, to a proverbial degree, pervaded the world—learning and science were constrained to hide their heads. But Providence, whose plans and the works of nature, are the only mysteries we ought to acknowledge, in due time raised up the *light of the world;* and true Philosophy and the simplicity of the Gospel, which will ever rise or fall together, as has been proved by the experience of nearly seventeen centuries, were again lighted up to illumine this globe and to be the glory of all the Earth, in the true Protestant Church established in this empire, the protesting principles of which, as far as I can, I shall ever glory to defend and maintain.

It was not, however, in the church of Rome that compendious methods of salvation were known. The externals of religion being its garb, it has been found, even in the Protestant profession, not half so difficult to wear a solemn grimace as to extirpate a vice, nor to assume an appearance of devotion as to become virtuous. The religion of many Protestants is become a commodious one. As easy as it was for a Roman Catholic to repeat a few prayers by way of penance, to kneel before a shrine, a cross or an altar, or perform a pilgrimage,—so easy is it be-

come, for some, to say *I have faith*, and to persuade themselves that they are children of God, by unconditional, eternal self-election, as if men were mere puppets of destiny.

Although I do not wish to see this sacred chair, from which I have at this time the honour of addressing my Reverend Fathers and Brethren, become the theatre of polemic theology, yet I hold it to be a duty incumbent on the Ministers of the Established Church, to defend the genuine doctrines of the Gospel by every decent, liberal and charitable means, always respecting the sinner though hating the errour. I would fain, therefore, excite the spirit of a charitable zeal for truth in those who have received the "gift by *prophecy*" and "laying on of "hands," entreating them to recollect their long and laborious education at the feet of Gamaliel, their obligation to the State, which has given their form the preference by establishing them as the public guardian of morality and religion, to defend that alliance between the Gospel and Philosophy, so necessary for the support of true religion and morality among us. The title of Evangelical, those of this new heresy have exclusively appropriated to themselves; but the term Philosophy is to them, as it was formerly to the Romanists, a word of terrour. Errour will ever be afraid of reason.

Here let it be clearly understood that I make no allusions to seceders from the established

worship: they have their own reasons for dissenting, and on these reasons they have a right to act. Sorry, indeed, should I be to see that day when the consciences of men, in this free country, were restrained in matters of religious opinions. I, for my part, would forbid no man to endeavour "to cast out devils, though he "should not walk with us." These men act candidly and openly, and although they may differ in some points, they agree in many: and why should we forget that there is but one Lord, one faith, one baptism?—It is of that leaven, the concision which has crept into the church itself, I speak. By these, the terms on which salvation is held forth disgraceth Christianity, dishonours its founder, are destructive of morality, and shocking to reason and common sense. Of mystical refinements they make a mere job, allow none to be real Christians who have not felt a supernatural revolution in all the faculties of their minds, effected in a sensible, instantaneous, at the same time mysterious manner: for with them all is mystery, mysterious faith, and alas! "mysterious morality." With much seriousness and apparent humility they recount the process and progress of their conversion and regeneration, as if it were some alteration in their fortune or a succession to an estate. This is effected by a mystical faith; for all attainments in virtue, and goodness, even the sublimest in human character, are represented as useless, insig-

nificant, ineffectual, nay, dangerous, odious in the sight of God, a hindrance to salvation—using the merits of Christ as a mere charm. Thus the holy and Divine religion of Jesus is prostituted; it daily loseth its power; infidels ridicule. They say, to embrace such a religion is to renounce our understanding. But recollect that piety does not annihilate common sense: Christianity does not make fools of her votaries. St. John saith, "Little children, let no man "deceive you: he that doeth righteousness is "righteous; even as he is righteous." And the writer of the Acts of the Apostles affirms that "in every nation he that feareth God and work-"eth righteousness is accepted of him."

Woe unto those professors, those self-elected saints, whose discourse is regularly larded with a sort of experience of a *faith* without *good works*, "a mysterious morality," disclaiming all the virtues, the tenderest offices, and sweetest duties of humanity — who pronounce themselves in a state of safety, yet unmercifully and in defiance of the attributes and oracles of God, consign all but themselves to adamantine chains and penal fire—who are of mercenary dispositions—to whom arts owe no improvement, knowledge no advancement, the rights of humanity no supports, freedom no countenance, and in whose affections and charity the jargon of a sect only can gain a share!

It has lately become a general complaint, and been remarked even in the Legislature, that Sectaries multiply, that many leap over the wall, and scatter or lead astray the flock from the folds of Christ. And let no man forbid them to worship God in their own way! If you feel chagrined at this, my Reverend Fathers and Brethren, renew your zeal, abjure scholastic and obsolete theology, preach the plain and simple doctrines of your Master and elder Brother, and speak them with that zeal and energy which prove that you believe them. You have a duty to perform, not to be suspended or actuated by any human authority. I need not remark that our convocation has, for three reigns, been interdicted the public discussion of theological doctrine—that whatever may be alledged of the priestly character in all ages, the restoration of purity of doctrine and worship originated with the Church itself, and that with the progress of learning, of the greatest part of which the Clergy have been always and always will be the chief depositaries, there is every reason to believe religion would be more and more reformed under an enlightened priesthood, than experience has taught us it is likely to be by authority which can perpetuate corruption, dethrone truth, or establish errour. From these circumstances the *new light* takes advantage, pretending to teach the doctrines of the Church; and the progress of truth is retarded.

There is no necessity to observe that the church of England is not a persecuting church. She herself has experienced adversity. That, church, indeed, which disturbs an individual or the multitude for their religious opinions, except by argument—that government which imposes pains, penalties and disqualifications on men for professing sentiments in religion different from their own, whatever their profession of Christianity may be, is destitute of the essentials of it, charity, and true policy. There needs no other proof to convince us that the great light of evangelical and philosophical truth, which are ever inseparable, has not yet enlightened their minds, and that they still linger in the regions of superstition and errour, blinded by bigotry and selfishness, as imperfect in the simplicity and purity of worship as they are cold in their love of man. Let me, here, request you to recollect, that the Ancient Church is a true church; that to it we owe our apostolical ordination and our Hierarchy; to Protestant Dissenters, amongst whom have flourished men an honour to human nature, we owe the greatest obligations in the cultivation of letters, co-operation in the improvement of political and civil freedom; and to all denominations, charity and brotherly-kindness.

Yet the question still recurs, "What is truth?" Religious truth being the subject of our present consideration, I answer, it is contained in the

sacred scriptures of the Old and New Testament, and there only. There the true protestant ever finds it;" and this has been the implied, at least, maxim of the protestant church, ever since its first separation. In the practice of his duty, then, the true protestant exhibits a firm and undaunted resolution, is proof against all invasion, swayed by no interest, discouraged by no ridicule, awed by no authority, intimidated by no reproach.

My Fellow-Christians, the greater number of ministers in the churches do not and will not willingly preach, as we are charged, false doctrine to you, to deceive and mislead you. "We "are not ashamed of the Gospel of Christ." Believe not those who would persuade you that we are. But it is of the gospel of Men we are ashamed, and with the boldness of truth we own it. We are ashamed of principles which ridicule morality and virtue, subvert every sentiment of good works, shake all the pillars of human society and human felicity, dishonour Jesus Christ, and dethrone the Deity. Yes, we preach the doctrines of Jesus; (for we think, as ministers of the church, we "have the spirit "of God;") we preach them in purity and simplicity, without the fopperies of Romish superstition on the one hand, or the raptures, ecstasies and unmeaning rant of enthusiasm on the other.

If to preach Christ be to make use of his name as a charm, to erect his doctrines as the *labarum* and badge of a party, to entertain you with unintelligible descriptions of an unintelligible faith, to abound in unseemly similies; then we willingly resign that character to its designing professours. But, let me tell you what it is we preach. We preach the *great* "things of God;" we insist on the distinguishing doctrines of Christianity, as contained in the most ancient symbol of the faith—redemption from ignorance, idolatry and death by Jesus Christ—upon his life, example, precepts, doctrines, resurrection, ascension and the immortality which the Saviour brought to light—and upon the precious promises he hath bequeathed us. We enforce its proofs for the conviction of unbelievers, and the confirmation of the wavering; we address your hopes and your fears; we desire to enlist every passion on the side of virtue; we propose the most magnificent rewards and the most awful motives, death, judgment, and eternity. These are the doctrines and topics on which I preach; they are the doctrines of the Church, and taught by her ministers. On the purity of them I rest my own salvation and the issue of the account I must, one day, give of the discharge of professional duties. From the confession of them, this day, I fear no results: for I have long since dismissed all fear but the fear of God. In this profession I live, in it I purpose to die; and

neither hopes nor fear, nor evils present nor to come, nor the misrepresentations of those who, as they misinterpret the Scriptures, cannot fail to misinterpret me, I trust, shall ever seduce or force me from the profession and practice of the truth as it is in Jesus. Then, the Clergy of the Established Church, thus believing and teaching, (for thus they believe and teach) will not surrender the illustrious title of genuine preachers of the Gospel, but protest against every unwarrantable attempt uncharitably made to rob them of that dignity.

But amidst the vast variety of contending and jarring opinions respecting religion which distract and agitate the church of Christ, what, it will be asked, is an enquirer after truth to do? I answer, that we must allow much to temper, ignorance, worldly views, obstinacy, and often a conviction, formed from false premises, of the truth of the tenets professed; and, then, as occasion offers, we ought to instruct them with all "patience and long suffering." It may be asked, are any opinions *damnable*, and in the profession of which we cannot be saved? I hope only those of wilful and obstinate adherence to principles derogatory from the honour of God and his attributes, in opposition to better knowledge. With this question, Man has nothing to do; and let us bless God that he has not: for what would not that poor creature do, and of what has he not been guilty, when dressed with

a "little brief authority?" The Apostle says, there must be heresies. When your brother professes sentiments diametrically contrary to yours, one only of you can be right. The question is, which is right? The arguments which convince *you*, convey no proof to *him;* and from obstinacy, or want of judgement, his reasons make no impression on you. Here the Scriptures ought to be the last appeal, to compose all questions and disputes. But, as far as I can recollect, no theological question in ecclesiastical history has yet been settled and decided by reference to Scripture. In all difficulties in religion, Synods, Councils, Influence and Authority have determined every point, and the interpretation of Scripture, like political questions in modern times, has been accommodated to the will of the majority. Are contrary opinions then right? Surely not. Are you therefore to anathematize each other? Those days I trust are all past. As Christians, such conduct would disgrace you, and prove you both wrong. You are brethren. Have charity one towards another. If there be any mysteries in faith, any obscurities of doctrine, this, at least we are certain of,—that the religion of the New Testament, respecting practice, is full, perspicuous and decided. The words of the sacred statute are, "By this shall all men "know that ye are my disciples,—if ye have love "one to another. Love your enemies! Give "all diligence, to add to your faith, virtue; and

" to virtue, knowledge; and to knowledge, tem-
" perance; and to temperance, patience; and
" to patience, Godliness; and to Godliness, bro-
" therly kindness; and to brotherly kindness,
" Charity. For if these things be in you and
" abound, they make you that you shall neither
" be barren, nor unfruitful in the knowledge of
" our Lord Jesus Christ. But he that lacketh
" these things is blind and cannot see."

Enter, now, my brethren, into the spirit of your doubts respecting the investigation of religious truth and the conduct you ought to pursue, and tell me whether the precepts of Jesus and his Apostle, just recited, do not instantly irradiate your minds, dispel all your doubts, and decide your conduct.

Our interpretations of Scripture, I conceive, we ought to acccommodate by the assistance of reason and rational criticism to the Scriptures themselves. The Scriptures are to be criticized in the same manner as other books. These are never at variance. This canon, therefore, becomes sure and infallible. Learning acquired by severe and unremitted study, zeal for the honour of God and the most ardent love of truth, a portion of that candour and liberality which distinguished the character of our Lord and set the diadem on his head, together with unceasing prayer, are the means, as I conceive, that constitute a minister of our holy religion and a disciple of the truth as it was in Jesus.

To remind you of the importance of the duties of our profession would be only to repeat the pious and pastoral exhortations of Paul to Timothy and Titus. Here it is unnecessary to remind men who themselves lead about and tend their flocks, that every other pursuit is vain and frivolous, that the pursuit of pleasure brings a long repentance, that riches are torn from us by the violence of men or escape our grasp by their own caducity and transitoriness, that the tide of life and fashion passeth away; and that by this continual revolution of human affairs, we, often without thinking of it, arrive at a period where time ends and eternity begins.

Human language is too feeble and imperfect to express, the human heart is too insensible to conceive, the properties and faculties of our present existence are not capable of forming any judgement of the nature and extent of the happiness of that state into which death shall introduce the true followers of Jesus—a society where union, harmony, love, truth, knowledge, virtue, perhaps progressive virtue and knowledge reign, and through endless eternity, in the many mansions not built with hands, live together in blissful union. This is the only object worthy of the ambition of immortal souls!

These were the precepts and laws which the favourite disciple delighted to record, to repeat and enjoin, and in which it ought to be our happiness to imitate him, *him* who beheld his

master's face, the great teacher of truth, leaned on his bosom, enjoyed his particular friendship, and heard the gracious words which proceeded out of his mouth; and these are the qualifications, dispositions, and tempers, we ought to cultivate, to be worthy of admission into the assembly and church of the first-born whose names are written in heaven. Now "to the king "eternal, immortal and invisible, the only wise "God, be ascribed all glory, honour, might, "majesty and dominion, henceforth and for "ever more."

J Evans, Printer,
Broad-eStret, Bristol.

THE UTILITY OF ACADEMICAL INSTITUTIONS TO THE CHURCH OF CHRIST.

A

SERMON,

PREACHED AT

HOXTON CHAPEL,

JUNE 26, 1806,

BEFORE THE SUPPORTERS OF

THE HOXTON-COLLEGE,

AT THEIR ANNIVERSARY.

By BENJAMIN CRACKNELL, A. M.
MINISTER OF WEYMOUTH-CHAPEL.

Qui ad hoc volunt intelligere ut benefaciant. BERNARD.

The Dissenting Divines are, and ever have been, both numerous and respectable. DR. KNOX.

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TO

THOMAS WILSON, ESQ.

TREASURER TO THE HOXTON COLLEGE,

THE FOLLOWING

DISCOURSE

IS INSCRIBED,

In consideration of his active and eminent Services
to that important Institution;

AS ALSO,

From Sentiments of personal Respect and Esteem,
entertained by

His sincere Friend,

THE AUTHOR.

Weymouth,
Dec. 22, 1806.

THE UTILITY OF ACADEMICAL INSTITUTIONS TO THE CHURCH OF CHRIST:

A SERMON, &c.

Ephesians iv. 12.—FOR THE PERFECTING THE SAINTS, FOR THE WORK OF THE MINISTRY.

IT is generally admitted by those, who are best qualified to judge, that our translation of the Holy Scriptures, in the main, is very accurate; yet, that there are some few passages susceptible of improvement. Our text is of that description. Dr. Marshall translates the original Greek—"*For the fitting out holy persons to the work of the ministry.*" And Dr. Doddridge, though with less verbal deviation from our version, preserves the same sense as Dr. Marshall, "*For the perfecting of the saints to the work of the ministry.*" In this way, says Mr. Blackwall, the sense is clear and the order and dependence of the parts regular and natural; which can scarcely be affirmed of our translation (*a*).

(*a*) Blackwall's Sacred Classics, vol. ii. p. 174.

Allowing the validity of this criticism, I think the two following propositions authorized by the passage under consideration; *first*, that personal holiness is an indispensable qualification in candidates for the sacred office; and *secondly*, that christian pastors are under peculiar obligations to exert their influence, to promote an able and faithful ministry in the church of Christ.

First. That personal holiness is an indispensable qualification in candidates for the sacred office: "Fitting out *holy persons* for the work of the ministry." By personal holiness, I mean to comprehend, what is expressed, by "a clean heart," and "a right spirit;" which, it is the prerogative of God to bestow, and the duty of man to seek. Such purity of heart is requisite, to the quick apprehension and clear perception of divine truth. If the mind yield to vicious courses, it debases the understanding, and perverts the judgment: "The *animal (b)* man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them: because they are spiritually discerned; but he that is spiritual judgeth all things."

That faculty of apprehension, in divine researches, for which I plead, is absolutely necessary to render these pursuits attractive, pleasing, and successful. "God giveth to a man, that is good in his sight, wisdom, and knowledge, and

(b) ψυχικος.

joy." Such a student will not be "ever learning, yet never able to come to the knowledge of the truth;" but as he proceeds in holy investigations, truth is progressively discovered, deposited in the heart, and becomes the inmate of the soul. He is filled with the knowledge of God's will, in all wisdom and spiritual understanding. His mind being enriched in all knowledge, "out of the abundance of his heart the mouth speaketh; and is enriched with all utterance."

Personal holiness is not only necessary to the perception and love of sacred truth, to promptitude and success in the pursuit of it; but also, to faithfulness, and courage in its publication. The pious youth having finished his preparatory studies; and being ordained to the christian ministry, enters the sanctuary of God: in him we behold "a scribe well instructed unto the kingdom of heaven; who, like a wise householder, bringeth forth out of his treasure things new and old." Unawed by the frowns of the wicked, he declares the whole counsel of God: He fears not their upbraidings; "Thou that teachest another, teachest thou not thyself?" Nor is he apprehensive of the Divine expostulation, "What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Urged on by the dictates of heavenly truth, enthroned in his heart, he fulfils the work of an evangelist; and makes full proof of his mi-

nistry. His active exertions are under a wise, pious, and benevolent direction: the end of all being the glory of God, in the salvation of man. Thrice happy is that church, honoured and blessed with such an "holy priesthood!" But awful is the state of that church, where the refuse of society are turned into the sanctuary; not to do its work, but to subsist on its emoluments; where the priests teach only for hire, and the prophets divine for money. In such a case the lights of God's house are extinguished, and gross darkness covers the people! The salt having lost its saltness, is good for nothing; but to be cast out and trodden under the feet of men (c).

With a view therefore to insure pastors after God's heart, who shall feed the people with knowledge, and understanding; and in order to counteract the introduction of hirelings into the church, who care not for the flock; I observe,

Secondly. That christian pastors are under peculiar obligations to exert their influence, to pro-

(c) From Mr. Orton's Letters to Dissenting Ministers, lately published by Mr. Palmer, I insert the following extract, addressed to the Rev. Mr. Hughes:—"I am glad to hear that religion revives among you; but it is almost sunk to nothing in those parts of Cheshire which I am acquainted with: and this I think must be owing to that which is indeed the *grand cause* of its decay every where; the want of seriousness in our ministers, and by their principles and practices, making concessions in favour of fashionable indulgences, and neglect of religious exercises."—Vol. i. p. 125.

mote an able and faithful ministry in the church of Christ.

Let our text be viewed in its connection with the preceding verses:—"And he gave some apostles; and some prophets; and some evangelists; and some pastors, and teachers; for the perfecting of the saints to the work of the ministry, for the edifying of the body of Christ." According to this arrangement of pastoral duties, the preservation and extension, of a competent, and faithful ministry in the church, is of *first consideration.* And I am apprehensive, the obligation suggested in this passage of scripture has not been so clearly understood, and deeply felt, as the interests of the church require

What order of men is so qualified to judge of the piety and capacity of youth, wishing to devote themselves to the work of the ministry, as those who are already employed in it, both acceptably and usefully? And if young people are to be found in our connections, that possess the necessary qualifications, ought we not to use our endeavours to remove any obstructions, if any exist, and urge them to go forward "to the help of the Lord?" "The harvest truly is plenteous, but the labourers are few, pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." When our prayers are sincere, the tenor of our conduct and devotions will harmonize. A minister, therefore, whose influence and zeal are well directed, will be par-

ticularly careful to cherish, in proper persons, a disposition towards the christian ministry. And though such young persons are objects which interest and fascinate; and although a pastor may justly calculate upon their usefulness in that congregation over which he presides; yet, viewing things not on the narrow, but the broader scale—not interestedly, but as a christian philanthropist—he says, "to part with such an amiable youth will be extremely painful, but self-denial is christian duty; therefore, at the call of God I yield, even though the sacrifice be as great as plucking out the right eye, or cutting off the right hand. The will of the Lord be done: and blessed be his glorious name for ever: and let the whole earth be filled with his glory."

If pious young men, possessing suitable endowments, are to be encouraged in directing their views towards the "holy calling:"—If they are to be fitted out, or perfected, for the work of the ministry, how is the business of tuition to be conducted, and these desirable ends accomplished? Shall every pastor assume the character of an academical professor? Without violating that charity which "thinketh no evil," we must suppose that many might be found incompetent to such an employment: and if others are ascertained to be fully qualified, would not such attentions to youth infringe too much upon pastoral duties? Besides, it should not be forgotten, that man, who is a social Being, delights in

social intercourse. And where the views and pursuits of men are similar, an interchange of ideas both promotes mutual improvement and excites a commendable emulation.

On these grounds, we find mankind in all ages, supporting academical institutions; and in so doing have they not acted under the inspiration of true wisdom? and are they not fully justified by long experience? Not however, to anticipate the subject which I am, at this time, expected to discuss, viz. *The utility of Academical Institutions to the Church of Christ*—I now proceed to its deliberate consideration.

In the investigation of this subject, let us take a view of these institutions in their immediate influence, and remote operation:—First, in their immediate influence upon the character and habits of candidates for the christian ministry; and Secondly, the influence of a holy and well-educated ministry on the christian church.

1. The influence of academical institutions on the character and habits of candidates for the christian ministry.

The benefits, which such seminaries are calculated to impart, are various and great. What I intend to advance upon the subject will be exhibited under three divisions: *Religious*, *Literary*, and *Intellectual*.

First, Academical institutions are so constituted and conducted among us, as to adapt them-

selves to the promotion of personal godliness. I am fully aware that an opposite opinion has been, and is still entertained, by some religious and well-meaning people; and their prejudices against an education for the ministry are so inveterate, that too frequently they place themselves beyond the reach of "the words of truth and soberness." These objectors tell us, "that if a young man of ardent piety enters as a student in our colleges, from that moment he sustains declension in religion; that as he encreases in learning, he decreases in personal piety; and if religion be not wholly extinguished, yet he seems dead while he lives."

"Shall truth be silent, because folly frowns?" Imagine to yourselves a young man whose mind is deeply impressed with the truth, as it is in Jesus: he gives himself to scriptural meditations; and daily habituates himself to scriptural exercises. His fellowship "is with the Father and his Son Jesus Christ." You have finished your academical courses, and in the review of this part of life, are you not ready to bear testimony to the adaptation of this institution to promote personal religion? And that if that end has not been accomplished in us, the fault does not attach to the seminary, nor the associates; but to our own criminal inattentions.

2. In Academical Institutions opportunities are not only afforded to benefit by familiar conversations on religious subjects; but where young

men are associated as students for the christian ministry, they are under obligations to promote each other's spiritual improvement by mutual reproof and exhortation. "Exhort one another." If one betrays a dispostion to idleness, and another to pride and vanity; if a third is addicted to levity, and a fourth to sensoriousness, "Brethren, if any man among you be overtaken in a fault; say not, am I my brother's keeper? But ye, which are spiritual, restore such a one in the spirit of meekness." Having fixed upon your future profession in life, in the progress of your studies, let every advantage be viewed in its relation to your future respectability and usefulness. When you quit the college and enter the church, you will find that of all the duties of the christian minister, none are so difficult to perform with judgment and efficacy as pastoral reproofs. These however are obligatory; for he is commanded to exhort and rebuke with all authority. In order therefore to be expert in that which is most difficult; and at the same time to promothe both present and future usefulness, habituate yourselves to mutual reproof and exhortation.

This young man becomes very solicitous to find suitable companions; and it may occur, that, after many enquiries, he shall find none of that description in the circumscribed neighbourhood where he resides. Under these embarrassments, you hear him exclaim, "Woe is me, that I sojourn in Meseck, that I dwell in the tents of

Kedar! Oh, that I knew where I might find them, of whom, it is said, they that feared the Lord, spake often one to another; and the Lord kearkened and heard it; and a book of remembrance was written before them, for them that feared the Lord, and thought upon his name." To such a pious youth, possessing suitable gifts, and inclined to be useful in the church, the gates of our institutions are opened: as he advances, devout young men from within hail his approach, and they say, "Come in, thou blessed of the Lord, wherefore standest thou without? Come with us, and we will do thee good." The young man whose heart is that way inclined, cheerfully responses, "Where thou lodgest I will lodge; thy people shall be my people, and thy God my God." He enters the school of the prophets, and becomes a companion of them that fear God, and keep his commandments,

And is this the place, and society, where personal piety is likely to be impaired? So far from it, unsophisticated reason lifts up her voice, and cries, "Here it must be promoted, and by mutual and spiritual communications, their growth in grace is accelerated."

In confirmation of these highly probable consequences, I might appeal to the experience of many of my present auditors.

By frequent experiments and attentive observations, you will gradually learn both how to receive and administer rebukes to the greatest

advantage. An acquisition of no small estimation in the opinion of Solomon, who says, "As an ear-ring of gold, and as an ornament of fine gold, so is a wise reprover upon an obedient ear." You will not merely supply an antidote to that which is evil, but will exhort one another to love and to good works. You will say, "Let no man despise thy youth; but be thou an example to believers, in word, in conversation, in in charity, spirit, in faith, in purity, give attendance to reading and to exhortation; and if these things be in you and abound, you will put to silence the ignorance of foolish men, support the reputation of our institutions; and become the pillars and ornaments of the church."

3. The Academical Institutions supported by us, present opportunities to students, not only to improve in holiness and piety, by familiar conversations, and by mutual exhortations; but also, from the spirit and manner with which domestic devotions are conducted.

As piety is an essential qualification in the young men admitted into our institutions, so it is supposed they accustom themselves to their closet devotions; but not confining the exercises of godliness to solitude, each student is expected to engage in family-prayer in rotation. Morning and evening the whole family assembles at the throne of grace: the chaplain of the day reads the scriptures: the praises of God are sung: then, their voice and hearts are elevated to the Lord,

jointly making known their supplications, by prayer and thanksgiving.

A person of real devotion, and who has either habitually or occasionally conducted domestic worship by extempore prayer, is fully apprized how differently the mind is impressed by external circumstances. If the man of God, who takes the lead in family prayer, has his mind impressed, that those who bow the knee with himself have not the love of God in them, that they are devoid of devout affections and holy aspirations; society in such a case, instead of exciting asdour, and increasing spiritual enjoyment, is adapted to diminish both. But in a seminary like this, though the family be large, yet it is expected that they are "like minded;" that when met at the mercy-seat, they are agreed what to ask of our heavenly Father, and that there prevails an unanimity of sentiment and desire. Here the pious and benevolent affections are associated, they are called forth into action; and a pious domestic chaplain in such society, and under such impressions, has frequently felt an approximation to the enjoyments of heaven.

Social prayer performed by such persons, and in such a manner, must promote the grace of supplication; and as all the students, as well as the tutors, officiate, it must produce a great variety, which a careful observer will make subservient to the gift of prayer. Improprieties will occur; these will be noticed and avoided.

Excellences will be exhibited in the matter, the arrangement, the language, and the spirit of devotion: these will be admired; admiration will produce an assimulating influence, till they are transformed, and resemble the objects and qualities approved.

4. What I have already advanced, tends to evince, that our academies are so managed as to afford opportunities for students to grow in knowledge, rectitude, and godliness. I observe once more, that they are calculated to produce in young men humility, modesty, and diffidence.

When forming our estimate of character or rank, we necessarily advert to comparison. That man, who possesses a strong understanding, and has applied himself to reading, though not extensively, may, in a neighbourhood less populous, and enlightened, be viewed as a living *Encyclopædia:* the glimmerings of this star, though of the last order, may appear to his neighbours as the sun of science; whereas, if removed to our seats of learning, or to the resort of the *Literati,* he must appear, as indeed he is, a babe in knowledge.

The application is easy. Many young men come to college from remote, and retired parts of the kingdom, where, by decent talents, and small attainments in knowledge, they have excited admiration. Their admirers applaud them; and their commendations, not being seasonably, nor judiciously bestowed, have frequently produced

injurious effects. They were well meant; intended, no doubt, "to stir up the gift of God that was in them;" but too often the youthful mind is thereby lifted up with pride, and he becomes "wise in his own conceit." Quitting this society, and uniting himself to students, who are educating for the christian ministry, he finds himself very differently situated. Before, the *alpha* of his circle; but now, the *omega*. Unduly elated by his former superiority, he is now brought "not to think of himself more highly than he ought to think; but to think *soberly*." The "high minded" is converted into the lowly in heart:[3] and hear him now expressing the sentiments of his heart, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me." He is clad with humility as a cloak; he walks humbly with his God; inclines his ears to them that instruct him, and obeys the voice of his teachers; and in his intercourse with fellow-pupils he is modest and unassuming, "esteeming others better than himself."

I have allowed myself the more latitude, in speakiug of the *religious advantages* of Academical Institutions, my mind being impressed with their great importance; and not recollecting to have seen or heard the subject discussed: and as I would entertain a hope, that the injurious prejudices of some vulgar people, on this ground, may be thereby obviated.

SECONDLY. Academical Institutions are calculated, not only to confer religious, but also literary advantages.

Piety, though an essential qualification in the christian minister, is not the only one: for then, *every* pious man would be eligible as an ambassador of Christ. To piety must be united good natural endowments, and literary acquisitions, in order to form a respectable and useful character as a public instructor.

With this view our colleges have been founded. And when a young man enters upon his literary career, how much does he need a guide and a tutor? For the world of science is immense! and while it is admitted, that one branch of knowledge often reflects light upon another; and that no man, who does not understand many things, can understand any thing well: yet amidst this variety of pursuit, is it not necessary to interpose a salutary restraint, and to give the mind a well-directed bias? Neither the powers of man, nor the time allotted him on earth, will permit a general and vague application to learning, to answer any good purposes of life. The youth therefore should be perpetually reminded by the arrangement of his studies, of his future destination.

Is he intended for a divine? let *sacred* literature, in all its ramifications, be recommended to his serious attention and persevering regard. Let him be well instructed in those languages in

which divine revelation was originally written. Such young men ought to receive lectures on biblical history and antiquities; on scriptural geography and chronology; ecclesiastical history and theological controversy; and in the arts of composition and eloquence. In these departments of learning, the mind should be extensively and accurately formed. Other branches of general literature are to be pursued; but as *secondary* objects; and under such restrictions these pursuits may be made subservient to pre-eminence in sacred science.

SACRED LITERATURE being the primary object of pursuit, where can it be pursued so advantageously as in our academical institutions? Here are to be found public libraries;—living instructors;—and fellow associates.

1. *Public libraries* are attached to all our colleges, and as students are permitted to select from these large and valuable collections, it must facilitate their progress in knowledge. "Here he partakes of the sentiments, observations, reasonings, and improvement of all the learned world." He converses with ancients and moderns; with natives and foreigners; with the dead and the living. Here the student enjoys interviews with those who have acquired the highest celebrity for learning, in all branches of science; and they communicate the results of deep, and extended researches in their best method and style. "Other men laboured, and ye entered into their labours.

For whatsoever things were written aforetime were written for our learning."

2. In addition to public libraries, our institutions provide *living instructors.* There are few persons, says Dr. Watts, of so penetrating a genius, and of so just a judgment, as to be capable of learning the arts and sciences without the assistance of teachers. There is scarcely any science so safely and speedily learned, even by the noblest genius and best books, without a tutor. His assistance is absolutely necessary for most persons, and is useful for all beginners. Books are a sort of dumb teachers; they point out the way to learning; but if we labour under any doubt or mistake, they cannot answer sudden questions, or explain present doubts and difficulties: this is properly the work of a living instructor.

3. In connection with these advantages for literary attainments, there is also the benefit of *fellow-associates.* Much has been written on the comparative advantages of a private and public education. Without entering into the merits of that question I may venture to affirm, that, a select number of young men, residing in the same college, and pursuing similar studies, must be productive of mutual advantage. By such an association, the attention is more effectually excited, and application promoted: for as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." And as the human face, so the human mind, admits of an endless diver-

sity; so that when a subject is proposed for friendly discussion, it will probably be exhibited in all its lights, and represented in all its forms and bearings; and in this way, a just and accurate judgment is more likely to be formed, upon important and interesting topics. While proceeding in such researches, with a view to reciprocal advantage, a laudable emulation will be cherished; and here we are likely to witness an exemplification of the advice, "Seek that ye may excel to edifying."

THIRDLY. Academical institutions are likewise beneficial in their influence on the intellectual powers of young men. As exercise is necessary to the health of animal nature, it is equally necessary to the health and vigour of the human soul. Mental inaction produces a rust, that corrodes and destroys. This being a fact, we should "gird up the loins of the mind," and stand in readiness for intellectual exertion. A late, and justly celebrated prelate, observes, "Other creatures arrive, without their own care, at the small perfection of which they are capable, and there stop; but the whole of man's existence, that appears, is a state of discipline and progression. Youth is preparatory to maturer years: this whole life for another to come. Nature gives the abilities to improve; but the actual improvement, we are to have the pleasure and the reward of giving ourselves and one another. Some minds indeed, as some soils, may be fruitful without

cultivation; others, barren with it; but the general necessity is the same in both cases; and the richest and most capable of producing good fruit will be over-run, if neglected, with the rankest and worst weeds."*

In our seminaries young men are so situated, and connected, that mental application becomes indispensable; and having prosecuted their studies for several years, the intellectual powers are invigorated and developed; and habits of investigation are formed. The mental powers being kept wakeful, and well disciplined, will be ready for any actual service as occasion may require.

Having taken a view of the influence of academical institutions in the character and habits of candidate for the christian ministry, I proceed.

II. To the consideration of the influence of a holy, and well educated ministry on the christian church.

The blessings accumulated by the pious student, are not to terminate in self-improvement or self-enjoyment. He has been learning with a view to public usefulness. Have the rays of knowledge penetrated his mind? These rays are not absorbed, but reflected. He is "a burning and shining light."

Filled with knowledge, goodness, righteousness, and truth: he is both qualified and disposed

* See Archbishop Secker's admirable sermon preached before the University of Oxford on Act Sunday July, 8, 1733. p. 3.

to instruct the ignorant, and exercise compassion towards those who have erred from the way of truth. His talents, acquisitions, and influence are now devoted to interests of our ZION.

Such a succession of pious and enlightened candidates for the sacred office, will appear necessary, if it be considered, how many faithful pastors, are removed annually " by reason of death."

When the faithful pastor finishes his course, his church sustains a fearful bereavement, " the desire of their eyes is taken away with a stroke !" How shall this severe loss be repaired ? Where shall the church look for a successor ? Were our institutions extinct, the gates of our sanctuaries would be shut, and the ways of Zion become desolate. But as they exist, so when our churches appear in these afflicting circumstances, our seminaries step forward, and afford their seasonable and friendly aid ; and through their instrumentality " the gates of death do not prevail against the church." The churches when deprived of their pastors, not merely know *where* to apply for successors, but they make their applications with confidence and hope, relying upon the wisdom and integrity of those who preside in our institutions, that they would not recommend persons unworthy of being put into the ministry. And it is highly honourable to this college, that if young men have entered as students, and afterwards appeared devoid either of piety or talents,

they have been desired to retire; and has not used its influence to introduce them into the church.

As the exigencies of the church under academical institutions are indispensable, so reason demonstrates how necessary they are to the great interests of the kingdom of Christ.

The christian pastor ought certainly to be competent, as a biblical expositor;—a "defender of the faith;"—and a "dissolver of doubts."

1. It is one part of a minister's duty to explain the sacred volume; but, can the uneducated and illiterate perform it advantageously? A thousand questions will arise, to which they are unable to make any satisfactory reply, "through the ignorance that is in them." Habits of mental application, a mind capable of nice discrimination, and a rich store of sacred learning, are requisite qualifications to an able minister of the New Testament.

2. The minister of Christ, is also, by virtue of his station in the church, "set for the defence of the gospel." And who is there among you, if selecting an advocate to insure your temporal interests, would nominate a *pleader* destitute of knowledge, acuteness, and eloquence? To the most superficial these qualifications would appear absolutely necessary; and how are they to be possessed by christian advocates, if the usual means, connected, as cause and effect, are deserted? Many of the adversaries of revelation, and its

leading doctrines, are learned, and sagacious, and skilled in all the arts of controversy.

Let, then, men of talents and erudition be encouraged in the church. Logical definitions and metaphysical distinctions, have been, and will be found necessary in all ages of the church; to confound sophisical arguments; to check the progress of error; and to support the cause of truth and righteousness.

3. Like the prophet Daniel, a gospel minister should also be expert in *dissolving doubts*. There are many cases which will occur, where, "the path of the just," and the "way of the transgressor," may be separated only by a thin partition. The humble and sincere christian is characterized, by wishing "to exercise a conscience void of offence toward God and toward men:" sometimes he is so situated, that he knows not "the right way of the Lord;" he pauses,—he stands still,—he is full of perplexity and hesitation,—at length he recollects that the priests were appointed to teach the people the difference between the holy and the unholy; he therefore determines "I will go to my minister, and enquire, at his hand, of the will of the Lord, and so shall I be taught the way I should choose." If his pastor administers instruction and suitable direction; and that with promptitude, accuracy, and affection; he loves him, not only for the work that is in him, but also for his work sake; and he departs from his presence grateful and happy.

A readiness to reply to such numerous and deversified cases as may be submitted to the consideration of the christian pastor, requires a vast extent of knowledge, in moral philosophy and casuistry And in our institutions holy persons "are fitted out for the work of the ministry," by being instructed in biblical literature, in christian doctrine, and practical goodness. Here they are taught "to give attendance to reading, to meditate upon these things, to give themselves wholly to them; that their profiting may appear to all."

While the exigencies of the church, and the suggestions of reason, exhibit a well-educated ministry as necessary to the reputation and prosperity of the church, the same sentiment is continued and supported by the conduct of Divine Providence. If you examine the volumes of ecclesiastical history, it will be obvious to you, that *considerable learning*, as well as piety, have distinguished the more public characters in the church; and to whose services we are most eminently indebted.

Shall I appeal to the mosaical dispensation? In Moses himself, you behold a man of extraordinary learning. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." When it was intended to pronounce no common eulogium on the wisdom of Solomon, the Scripture saith, "and Solomon's wisdom excelled the wisdom of all the children of

the east country, *and all the wisdom of Egypt.*" The wisdom of the Egyptians, in which Moses was so well read, may be ascertained by referring to his life, by Philo; from which it appears, that the Egyptians excelled other nations in their knowledge of mathematics, astronomy, geometry, arithmetic, music, natural philosophy, physic, and in civil and political knowledge. As Moses was designated by Jehovah, to be the deliverer and legislator of Israel, so God determined to give him a princely education; therefore, under the eye and arrangements of heaven, he is brought up in the court of Pharoah, and becomes pre-eminent in his literary accomplishments.

If you proceed to the prophetical age, there you will meet with institutions similar to those patronized in our day. They had their colleges, which they denominated "schools of the prophets." One was established at Bethel, a second at Jericho, and a third at Gilgal. In these schools, young men intended for the prophetical office, received their education. When, therefore, Amos speaks of himself, and his call to the prophetical office, he uses this language: "I was not a *prophet's son*, but I was an herdsman, and a gatherer of sycamore fruit, and the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel." From this passage, it is evident, that the prophets were educated in their schools, and that this custom so generally prevailed, that the call

of Amos, not being of the school of the prophets, is represented as a singular occurrence in the church (*e*).

During this period, God very frequently communicated knowledge by immediate inspiration: and yet colleges, were deemed necessary to the interests of Zion; and accordingly were sanctioned by the God of Israel.

From Moses and the prophets we advance to the period, stiled, "the beginning of the gospel." And here the defenders of an uneducated and illiterate ministry, generally entrench themselves, and imagine they are invulnerable. It is alledged by them "that Jesus Christ did not call the wise men, the mighty, and the noble; but that he chose the foolish things of the world to confound the wise; and weak things to confound the mighty;—that this was exemplified, in selecting the first preachers of christianity, from among men, in the lower occupations in life, and that most of our Lord's apostles were originally fishermen."

Luke the evangelist, and Paul the apostle, enjoyed the advantages of a liberal education; and if the others, chosen by Christ, to be his ministers were illiterate, he did not allow them to re-

(*e*) The learned authors of the Universal History, observe, that, "the sons of the prophets were brought up under the prophets, and fitted for instructing the people in the way of virtue, and the worship of God. Vol. III. p. 233.

main unlearned. "They shall speak with new tongues." "And they were all filled with the Holy Ghost; and began to speak with other tongues, as the Spirit gave them utterance, and they heard them speak with tongues, and magnified God". So that "to some were given various kinds of tongues," or knowledge of languages; and "to others the interpretation of tongues," or ability, to translate the language of one nation into that of another.

"Once darkness, but now are they light in the Lord;" originally illiterate, but now acquainted with all languages. Our Lord considered learning so necessary, that a miracle is performed to that end! And miracles, were never wrought, but to answer very important purposes.

The utility of learning, as connected with the cause of truth and righteousness, was moreover, clearly manifested, at the period of the glorious Reformation. During the middle ages there was darkness over all the land, even darkness "which might be felt." But when the morning of the Reformation began to dawn, that darkness began to retire. The enemies of the Reformation "loved darkness rather than light." They therefore applied their talents and learning to check, and if possible, to eradicate the principles of the reformers; but here they were defeated: the reformers not only having truth, but learning also,

on their side. This enabled the reformers to carry on the contest with great superiority. Erudition, industry, accuracy of sentiment, purity of composition were wholly on their side, and triumphed with ease over the illiterate monks; whose rude arguments, expressed in a perplexed and barbarous style, were found insufficient for the defence of a system, the errors of which, all the art and ingenuity of its later and more learned advocates have not been able to palliate or conceal *(f)*.

From this induction of particulars, I think it sufficiently clear, that in the administration of Divine Providence, learning has been rendered a powerful auxiliary in the preservation, and propagation of "pure and undefiled religion" in the world.

Having presented to you my thoughts upon this important subject, I now hasten to a conclusion.

I most cordially congratulate the supporters and conductors of this institution, on the present occasion, upon that success which has crowned their exertions. When this seminary was first brought into being, it assumed a very humble form: "a grain of mustard seed," "a little cloud like a man's hand." But God has conferred his blessing upon this establishment, and under his

(f) See Robertson's Charles V. Vol. II. p. 155.

patronage it has prospered. In this heavenly concurrence, let us rejoice and be thankful! From these colleges, ministers have gone forth into various parts of the British empire; many of whom have been, and still are distinguished for their knowledge, piety, benevolence, and zeal. Some of these christian pastors have been eminently useful in the churches: when stationed in the sacred desk, they can look round the sanctuary, and behold many, to whom, they might address themselves in the apostolic language: "Ye were once darkness, but now are ye light in the Lord: for our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." If the foundation of this institution be on earth, its top reaches to heaven. For if the doctrine of consequences be viewed in its remote results, how many now in heaven, have been edified and comforted while they were on earth, and matured for that happy state by its beneficent influence!

As these institutions extend their benign influence to the souls of man; and as that influence is not only temporal, but also eternal; how should these considerations urge us to activity and liberality in their support! Many of my auditors have given satisfactory proof, that in them are happily united, both ability and inclination. You have heard a voice from heaven, "Charge the rich that they do good, that they be rich in

good works, ready to distribute, willing to communicate. Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses burst out with new wine." You have obeyed the command, and are now inheriting the blessing. Let this circumstance operate as an additional inducement, "to be steadfast, unmoveable, always abounding in the work of the Lord."

YOUNG GENTLEMEN: The manner in which you acquitted yourselves at this annual examination, has afforded pleasure to the friends of this college. Your progress in general learning is honourable to your tutors; and creditable both to your talents and diligence. Let the commendations you have received, operate as a stimulus to persevering activity and energy in prosecuting your studies. Your advantages are numerous: let them be duly appreciated, and conscientiously improved; so shall our highest expectations be fully realized.

Many divines, connected with the body of protestant dissenters, have, by their erudition, attained to distinction and deathless fame in the republic of letters. These are the ornaments of our churches, and patterns for your imitation.

In defence of divine revelation, no age, or nation, ever produced three writers supe-

rior to our LARDNER, LELAND *(g)*, and JONES *(h)*.

Our expositors are second to none; if the public voice be a proper criterion, by which to determine. Our HENRY for perspicuity and acuteness, for piety and general usefelness, stands unequalled. This work, which was first published in six volumes, folio, so large and expensive, has passed through nearly twenty editions!

Not to particularise the merits of a POOLE, a CLARKE, a GILL, or a GUYSE, I only distinctly notice another of our expositors, which is the excellent DODDRIDGE.

The character of his Family Expositor is delineated with such ability and candour, by that distinguished prelate, the present bishop of Durham, that with pleasure, I introduce his just encomiums in this place: "I recommend Doddridge's Family Expositor as an important interpreter and faithful monitor: Other expositions and commentaries might be mentioned, greatly to the honour of their respective authors, for their several excellencies; such as, elegance of composi-

(*g*) Archbishop Secker entertained such an high opinion of Dr. Leland's works, that he sent him the handsome donation of one thousand guineas, to encourage, the republication of his volumes against the deists!

(*h*) A new edition of Jones's Canonical Authority of the New Testament, has lately been published from the *Oxford Press*. It

tion, acuteness of illustration, and copiousness of erudition: *but I know of no expositor, who* unites *so many advantages as Doddridge;* whether you regard the solidity of his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety, and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and, in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament than could have been expected in so multifarious an undertaking as the Family Expositor; indeed, for all the most valuable purposes of a commentary on the New Testament, the Family Expositor cannot fall too early into the hands of those intended for Holy Orders (*i*)."

Our theologians and practical writers are numerous. As respectable divines, I might make mention of Owen, Bates, Howe, Charnock, Bax-

It is pleasing to a liberal mind, to behold churchmen and dissenters united in their efforts, to promote the great interests of religion; while, on points of less importance, with Christian courtesy, they agree to differ.

(*i*) Bishop of Durham's charge in 1792, p. 51. Doddridge's Family Expositor, is, also, recommended to the clergy, by the bishops of London, and of Lincoln.

ter, Flavel, Ridgley, Grove, Lowman, Watts, Doddridge, Evans, Orton, Stennett, and many others, "whose praise is in all the churches." One of our seminaries, also, had the honour to educate, at the same period, two students who afterwards became members of the established church, and two of the brighest ornaments of the episcopal bench. I mean, archbishop SECKER, and bishop BUTLER *(k)*.

Let the lives and writings of these eminent men be read, and studied; then, will your minds be well-informed; a pious emulation will be excited, and your aims and exertions, so directed, as to adorn your holy profession. And to a heart animated with pious and benevolent affections, what can afford such high gratification as to live while you live, and even to live when you are dead, to the edification of the church?

Our pious and learned authors, "being dead yet speak," and so protract their usefulness to the end of the world. Finally, "Whatsoever things

(*k*) The foundation of that singular eminence and dignity to which archbishop Secker arrived was certainly laid at the academy of the Rev. Samuel Jones, of Gloucester; who had the honour to educate another most excellent divine, that shining ornament of the church and nation, bishop Butler.

"I believe it to have been a very happy circumstance for Mr. Secker that he was educated in a dissenting academy, and under so good a tutor. I attribute much of his future eminence to this circumstance." Dr. Knox's Winter Evenings, vol. II. p. 134.

are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

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A

SERMON

ON

BANKRUPTCY,

STOPPING PAYMENT,

AND THE JUSTICE OF PAYING OUR

Debts,

PREACHED AT

VARIOUS CHURCHES IN THE CITY,

BY

The Rev. WILLIAM SCOTT, A. M.

Morning Preacher at St. Michael's, Wood Street, and Afternoon Preacher at St. Catherine's, near the Tower.

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AN

ADDRESS

TO THE

CITIZENS OF LONDON.

Gentlemen,

IT is for your sakes especially that I address myself on this particular subject.

The late failures of some eminent citizens, have occasioned me to take this matter in hand, and to consider it as thoroughly as I could within the compass of a sermon. I do it on no other motive whatever, than the hopes of being somewhat serviceable by it, to a people who are, generally speaking, an example to the trading part of the three kingdoms, and therefore ought to be a good one.

The relation which I bear in this city, is but to one or two parishes, but my good-will and good-wishes extend to all! And what I have said in this discourse, is equally applicable to all, and may, if it please God, be equally as useful; and truly, al-

most every year (nay, I had almost said, every month or week,) is made so remarkable by failures in points of honesty and justice, prudence and frugality, that it is impossible for a sermon of this kind to be long unseasonable, if ever.

I am well assured that you will all agree that I have assigned the true cause of most of these failures, and consequently of the great injustice and evils which accompany and follow them, namely, "*The living above and beyond your true abilities!*" And therefore you will not want to be told, that it is in all your powers in a great measure to prevent them, by becoming (what is the true and proper character of citizens,) a sober, frugal, diligent and careful people: And that this advice may the better become me, I must also add, that without your being so, you will find it extremely hard to be either just, honest, or religious.

I may want an apology for aught I know, with some people for thinking that such a discourse as this may do any good among you; but I do not at all distrust, that this (by the grace of God,) may have a good effect upon many, who are very deeply concerned in it one way or other, if they will but seriously read it, and carefully consider and practice it! And in this hope I leave it (under the Divine Blessing,) with you.

Sermon

ON

BANKRUPTCY, &c.

II. KINGS, IV. 7.

Then she came and told the Man of God: And he said, Go sell the Oil, and pay thy Debt, and live thou and thy Children of the rest.

MY design from the words of the text which I have now delivered to you, is, to lay before your serious consideration, an affair which happens too often in great places, and indeed throughout the kingdom in general, of as much Injustice as Folly, and very often to the ruin of many others, as well as the persons themselves! I mean the affair of *Bankruptcy*, or *Breaking in other people's debts:*

I have been strongly inclined to consider this subject from some very late transactions that have happened among us, not only to the astonishment of this great city and the kingdom in general, but also to other kingdoms, and to the almost total ruin and distress of (perhaps) thousands of honest and well-meaning people! Were such men who can go on (without feeling for themselves and families) in this monstrous course of iniquity, only to suffer for it themselves, their punishment is just.

In short, the extravagance, luxury, and corruption that forcibly prevail in these days, put men on grasping at riches by the most sudden and unjustifiable means! They plunge headlong into engagements immense, distant, and dangerous, starting without property, and gaining too much confidence, they risk nothing, and if the golden fleece is not obtained, their comfort is, "That they have lost nothing but their credit," and every one (nay even themselves) must reflect with astonishment how they ever procured it. They live according to their nominal, not real income.

But before I proceed any further, it will be very proper and necessary for me to assure you of one thing, for my own justification, as well as your satisfaction, and that is, that far be it from me, even in thought, to preach this discourse against any particular person or persons in this congregation; for as I am a stranger amongst you, it would be doing me great injustice to suppose me capable of so much imprudence and incivility! For if we consider the true end and design of preaching to be that, which it undoubtedly is, *The reforming our congregations by our own good lives and doctrine*, we shall certainly find it the best way to do this, is by preaching in general, and not to any one in particular: For by so doing, you defeat the very end and design proposed. There is no one would like to be the object of whisperings, even in private company, much less to be pointed at in a public congregation! So that, you see, if you would harden a man in his sins and confirm him in his vices and follies, point at him in public, and you will be sure to do it; but if you would reclaim him from them, and "*save a soul from death*," the best, and indeed, only way possible to do it, is, to

take all convenient opportunities with him in private, and there you shew the man, the gentleman, the friend, and christian.

I hope I have said enough, without being further tedious, to clear myself from the least suspicion of this sort; and as ye are citizens of the greatest city, perhaps, this day upon the face of the earth, so it would give me no small pleasure and happiness to find, that a discourse on this very uncommon and extraordinary subject, may through the grace of God, make you all as eminent for real honor, religion and virtue!

To proceed now to consider the words of the text:

When Elijah the prophet was removed from hence to heaven, his servant Elisha who had always ministered to him (as Joshua did to Moses,) succeeded him in that high office, and became as his master had been before him, the head of the prophets.

The schools of the prophets were in those days, the seminaries of religion and learn-

ing, where such as were disposed, were bred up in common, in the knowledge and service of the true God (in opposition to the idols set up by Jeroboam,) under the care and instruction of wise and religious masters, who sent them out as they saw occasion, to convert such as had fallen off, or confirm such as continued in the way of truth; and to deliver such revelation of God's will, as he was pleased at any time to make to them. Here they lived with great frugality and simplicity. Of this school of the prophets, Elisha was now the head and governor; and to him there came a certain woman with a grievous account: "That her husband, who was one of the sons of the prophets, and feared the Lord, (i. e. that worshipped the true God and not the idol Baal) was lately dead, and had left her with her children, very destitute and poor, and what was still worse, charged with a debt which she knew not how to pay; that her creditor bore exceeding hard upon her, and finding her worth little or nothing in substance, was coming to demand her two sons (as he might do at that time by law or custom,) to be his bondmen or servants,—

at least to keep them in his service until they had worked out the father's debt, and satisfied his claim; so that she had not only lost her husband, which was grievous enough, but also should now be bereaved of her children, who were the support and comfort of her life, and lose them also to a very hard and cruel bondage!"

For we may well suppose that the creditor, who would take that rigid advantage which the law gave him, was not at all likely to deal mercifully with them, which to a widow mother, must needs be a consideration of great pain and sorrow!

To this poor and afflicted woman, the prophet (moved of God,) replied to her, "*What shall I do for thee? Tell me what thou hast in the house*;" i. e. What is there that thou canst raise towards the discharge of thy husband's debt.—Surely there is no greater act of kindness, than to assist the widow and fatherless in their distress!

To this question of the prophet's, the woman immediately answered, "*That she had nothing in the world but a pot of oil*;" upon

which he bids her borrow as many empty vessels as she could of her neighbours, and when she had done that, to shut her door upon herself and sons, that she might not be disturbed by company, (whose curiosity might possibly bring them to see what she could do with all those empty vessels) and then should fill them all, from her own pot, which should never fail running as long as there was any thing left to hold it.

The woman was religious, and strong in faith, and knowing the power of God to be beyond all bounds and measure, and that the spirit of Elijah rested on Elisha, obeyed his orders, and found every thing answerable to what she expected; and when she found her treasure at an end, she came again to the prophet and told him all that had happened, expecting further directions from him; upon which, he says in the words of the text, "*Go, sell the oil, and with the money pay thy debt, and live thou and thy children of the rest,*"

Oil, was a thing, in those days, of great use both in the service of God and man: And it is said, v. 38, of this chap. "*That*

there was a dearth in the land;" i e. great want of provisions; which would, perhaps, raise the price of this poor woman's new possession; and as she was to pay her debt with part of what arose from the sale of the oil, and to live upon the rest, it is not unlikely she made considerable advantage by it, but this is not material; it would, indeed, the better shew her, how great in goodness and mercy God had been to her! But the proper use that we at this distance, should make of these words, will be to consider, that when God had worked this astonishing miracle, the prophet, most certainly by Divine direction, bids her dispose of the money, arising from the sale of his mercy, First, To the payment of her debt, and Secondly, To the maintenance of herself and children.

First, she must pay her debt, "*Go sell the oil, and pay thy debt*:" The debt, it seems, was contracted by her late husband, but by law, it became her's or her childrens', as we see by her distress! This, I fear, is a thing which too many husbands, in these days, do not consider! They not only leave their

families and relations destitute, but so opprest with debts as to endanger their liberty, or cruelly perplex them all their life-time! This, indeed, may sometimes happen, notwithstanding all the care that a wife or relation can take to prevent it: But it happens so often, that there must be either unpardonable negligence or some injustice at the bottom!

Surely it would be far better for a man to make much less provision for a wife and family, but to leave it clear and disentangled, than only with the reputation of so much wealth, clogged with debts and incumbrances, which they know not how to manage!

The particular and extraordinary case here in this chapter of which the text is a part, is equally as remarkable for the great love and regard which God bears to justice, as well as working a miracle: For the very first use, we see, to which his favor was to be put, was, "*That she should pay her husband's debt:*" The like thing seems to have been done again by the same prophet Elisha,

in the VIth. chap. when he caused the iron to swim, against its natural force, because the poor man, from whose hands it slipped, cryed out to him, "*Alas, master, for it was borrowed!*" And whatever other uses might be intended and made of these two miracles, yet the recommending justice and the discharge of our debts, is such an use of them, as no honest man can possibly avoid making.

But I never knew any man wanted an argument to convince him of the justice of paying his debts, although he never paid them: The very owning them to be debts, is acknowledging them to be due and owing to our creditors: And what is owing to another man, is most certainly none of our own, and therefore we are not lawfully possessors of it, whilst another man suffers by the want of it; but too many, in these days, satisfy themselves, as to justice, with either their not being able entirely, or, not at present, to pay their debts, together with a secret purpose of doing it when they are able, or a reserve of hopes in meeting with a more favorable opportunity of doing it.

Indeed the reasonableness of doing justice and paying our debts, is so settled in most people's hearts, that few in the world can stand out in utter defiance of it, and so are willing to impose upon themselves the same excuses they make to others, in order to be somewhat at ease within as well as without, from the reproaches of conscience, as well as the solicitations of creditors:

Observation.—You will say, perhaps, "That no great matters can be carried on without a great stock: No extraordinary advantages without some great hazard; and therefore, men must use other people's money and credit, because their own is not sufficient."

Answer.—This is too often the case: But I do not see, how it is consistent with honesty or prudence, for what have you to do to aim at matters so far above your own sufficiency to carry on, and for extraordinary advantages at other people's cost, who, if you succeed, are to have no share with you, and if you do not, are sure to be undone! Let all the venture and hazard be

your own, as you intend the advantage to be so: Ruin your own wife and children, if you can find in your heart to do it, but let not the cries of other people fall upon you! It is, too often, I fear, this "*Hastening to be rich*," and endeavouring to make great fortunes in a little time by immoderate and excessive gains, that makes a few men become the ruin of many families, and contract such great debts, that it is much easier to resolve never to pay any, than to think of satisfying all: And that we see is generally the conclusion.

I own, that one may easily talk unskilfully in matters of trade, but I cannot see with what honesty and justice one man can venture another's wealth beyond what he is reasonably able to answer, supposing a miscarriage, allowing for the common accidents of trade; because if he fails, he knows he cannot do that man justice, and so ventures an injustice, which is more than a good man would do, although he may not actually intend it. Our forefathers gained their wealth with more certainty by taking more time for it: Accordingly their estates were the

better for it, and continued much longer in their families; but in these days, men seem vastly rich all on a sudden, set up for greatness presently, and live profusedly; and in a little time sink unaccountably, and carry those that were concerned with them down to the bottom!

It is this way of living in so extravagant a manner, and so much above their station, which is another great cause of so much injustice! Men will appear much richer than they really are, by all the outward marks of wealth; great houses in town and country, luxurious tables, multitude of servants, with furniture and equipage to admiration, in order to get such credit as may enable them (they think) to be really as rich as they only appear to be!

Accordingly this dishonest scheme of theirs sometimes succeeds. The reputation of wealth, has sometimes been the means of getting it:—Thus the shadow has drawn on the substance. But this is too great a hazard for a honest man to run, if others are hurt by it, supposing an accident: And

too great for a prudent man, if he only should suffer by it. Thus again, the appearance of not wanting, is made the very means of supplying their wants; which answers their base and iniquitous design, and that is to live shamefully and profusely at other people's cost.

This way of living, therefore, above our income and condition, is most carefully to be avoided!

Young beginners in trade cannot be too often warned against this sort of ill-husbandry, which is sure to betray them insensibly into many inconveniencies.

A sober and a frugal way of life, will, undoubtedly, be the best for them in all respects, for many years, at least, till they have overcome all difficulties, and find themselves easy in their circumstances. But young tradesmen, in these days, begin with living in such a manner, as their masters before them generally left off: The consequence of which is, that they almost end with their beginning, or linger out a few

years, in a constant and visible decay! They do not consider, that, together with money, all things else are changed: And so, a greater sum now, is but equal to a less fifty or sixty years ago, and therefore, industry, sobriety, and good husbandry, is as necessary to improve their larger stock, as their masters used to improve their smaller one; and indeed, without them, no stock can be sufficient.

Care, sobriety, and good husbandry, are so much the qualities of a good citizen,* so necessary to thriving in the world, the occasions of so many good things, and the preventors of so many bad ones, that I need only mention them. Let not then, your table, furniture, wife, or children, carry you beyond what you can honestly afford!

The ridiculous tatling of an idle neighbourhood, may say, perhaps, that you are a poor man, and worth but little; but you can tell them, that you are honest, and what little you have, is your own: And only

* See the ANECDOTE at the end of this Sermon.

judge which will give you the most satisfaction, to be thought only a substantial man by others, or to know yourself a man of honesty and justice? For it is much better to be thought to live below your circumstances, than to know you live above what you can honestly afford; for that expense is not your's, but somebody's else.

A man's reputation is much over-valued, when it is at the expense of his honesty;—and no dignity of office or station in life, is to be kept up at the expense of justice; for otherwise, one part of the neighbourhood, and very justly to, despises a man's vanity, and the other laughs at his folly, for pretending to make such a shew!

What I have said already, naturally arises from the consideration of the prophet's direction to the poor widow, here in the text; and therefore, the readiest way to preserve our honesty, and keep us from this piece of injustice, will be, to take all prudent courses, not to contract such debts, as we can scarce hope we shall be able to discharge. There is one use more of this ex-

ample here in the text, highly necessary to be mentioned, which is, that if it should ever please God to enable people, by some prosperous turns in life to pay their own debts, or of their husbands' or fathers', honestly contracted, they should be sure to do it: And though they may, in their distress, have made their compositions with their creditors, and are acquitted by the law, yet, in conscience, they should think themselves debtors still, till all are satisfied. For a man must know himself a debtor, even was he to give no bond or note; and this he knows is the case, when they are given, but lost or burnt, and no proof remaining of the debt: A court of justice cannot relieve the creditor, but the debtor knows he is a debtor still: His obligation arises from his sense of justice, and his conscience of having borrowed, but not paid; from which, he knows nothing can acquit him but either his payment, or the creditor's free release of his debt.

You have a famous instance of this sort, still living amongst you, and I only just mention him for his uncommon justice and generosity: An act, that does him much

greater honor, than his having been once chief magistrate of this great and wealthy city! Nay, even the King himself could not have done him so great an honor, by creating him the first peer of the realm!

The other part of the prophet's directions, is, "*And live thou and thy children of the rest:*" What the debt was, does not appear, nor is it material; but, whatever it was, it was first to be discharged, and then the rest was at her service. She might not dispose of the whole, even to her own use and service, much less to another's, but must stay to see what was her own, which could not be done till the debt was discharged; for the debt was her creditor's, and could not be reckoned in. She could call nothing her own, but what remained to her after the debt was paid; then she was free to use the rest. For no one can pretend to say, that what they have borrowed, is their own; and no one can reckon himself worth a thousand pounds, though he has it by him, who, at the same time owes five hundred pounds of it. He and his family, therefore, must not live upon that thousand

pounds, but the half of it only; and if he lives upon the whole, he lives upon his creditors.

The way by which the poor woman here in the text, was enabled to pay her debt, was, indeed, most extraordinary and miraculous: But the disposal of the treasure, when she was enabled, is just what every man's own reason and conscience will tell him: First, Be just to others, and then, do what you can for yourself; for then we know, that the rest is truly ours, when nobody else has any claim or title to it, and not till then; for otherwise, we eat and drink at other people's tables, and sleep at other people's houses, though we may foolishly fancy ourselves at home: And yet this is truly the case with us, where we owe more than we either can or will pay.

Quite contrary, I fear, both to the example in the text, and the justice and reason of it to, do our debtors in these days advise and practice; Their rule is contrary to the prophet's directions: For too many of them say, go, and be sure

to live thou and thy family in the first place, and let your creditors get what they can.

Nay, too many again, I fear, are so exceedingly iniquitous and unjust, that when they know they are undone, and in a little time the world must know of it, yet still they will go on borrowing, pretending as they say, to support their miserable families! Miserable indeed, that are to be supported by such robberies! I wish I could give it a softer term;—for neither violence upon the highways, nor breaking houses open, can have half the wickedness in them, as such borrowings have!

Dungeons and prisons with bread and water were made for such people, and not such soft confinements, in these days, as the law allows them; nay, even encourages them to spend their creditors spoil and booty, with ease and luxury!

If such people had had a true compassion for their wives and families, and taken but half the care they owed them,

in wise and honest courses, they would never have wanted a provision so odious as this, which will rather bring down God's anger upon them, than his blessing and support!

But if any person's wife and children must be distressed, why not your own?— Who, though they may be innocent and good themselves, yet have, by their relation to you, much more reason to suffer with you, than any one else that trusted you.

Why must your children be your creditors' heirs, in spite of their teeth, and inherit, as from them, such fortunes as they could not posibly have from you? And such, perhaps, as those creditors could not afford to give their own children?— Live you and your children on your own only; and leave to others and their children, what is theirs: For they can neither want it, nor you keep it, with justice and honesty!

And, therefore, since the prison itself, which is the legal punishment for debt,

allows us life, and must provide for the maintaining it, those, who by their follies and extravagance, have brought themselves to such an odious and disagreeable place, should, by all means, remember to do one thing, as indeed, it is the only thing they can do, and, that is, to live as sparingly and frugally as possible; that they may thereby do the less injury to their creditors, and be the sooner able to do them justice.

Ease and conveniencies, and much less any superfluities, by no means belong to those, who cannot furnish even necessaries out of their own! They must bear their own burden, and those hardships, which either the providence of God, their own carelessness and folly, or their extravagance and injustice have brought upon them; and their own wives and families must share their fortune with them!

Before I conclude, it may not be amiss to put creditors in mind of one thing! To shew as much patience and forbear-

ance as their respective cases require, as they will find it not only a point of wisdom and prudence, but also of goodness and humanity, to consider it?—Always remembering our blessed Lord's most excellent words, "*Be ye also merciful, even as your Father which is in heaven is merciful!*"

ANECDOTE.

SIR STEPHEN EVANCE, Knight, late an eminent banker, in Lombard-street, although a very discreet, and frugal man himself; supposed to be worth, at least, *one hundred thousand pounds*, yet had the misfortune to fail, about the latter end of Queen Anne's reign; by the indiscretion (if not worse) of two stock-jobbing partners, Messrs. HAYTER and HALES.—Sir STEPHEN immediately retired from the world; but not having on "*The armour of God*," and christian philosophy, as a breast-plate to repel the fiery darts of the wicked-one, he (most unfortunately!) gave way to his dreadful suggestions, by laying

violent hands upon himself! His estate, however, produced a sufficiency to pay all his creditors or their representatives, the full of their principal debts, together with interest. The latter of the two of his partners, (Mr. HALES) stood, it seems, afterwards in the Pillory for *Forgery*, opposite to Mr. Hoare's, banker, in Fleet-street; and so severely treated by the populace, as to die in Newgate, about a fortnight after; and it was this which caused the Act to be passed, making the crime of forgery to be capital.

INFANTS THE SUBJECTS AND SPRINKLING THE MODE OF BAPTISM.

A SERMON,

ON

MATT. XXVIII. 19.

PREACHED AT

Providential Chapel, Coventry;

SUNDAY, OCT. 1, 1809.

By the Rev. JOHN EAGLETON.

Can any forbid Water that these should not be baptized? PETER.
The Promise is unto you and your CHILDREN. *Ibid.*
So shall he SPRINKLE many Nations. ISAIAH.

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PREFACE.

PREFACES are sometimes very requisite, but frequently altogether superfluous. The author of the following Sermon presumes, he might without the least impropriety, have sent his discourse into the world without one, had not the prevailing custom of writing prefaces made it necessary. While he, however, conforms to general practice, he will endeavour to write a little to the purpose.

The Sermon now laid before the public, was drawn up for a plain congregation by a plain preacher; and was preached before a numerous assembly, on Sunday afternoon, October 1, 1809: when the author, for the first time, publicly administered the ordinance of baptism to a number of infants.

His principal design in delivering this discourse was the establishment of his own people. It is pretty well known that the author was lately ordained pastor over an interest newly raised by his own instrumentality; and, as is commonly the case among new converts, the minds of many were peculiarly exercised with thoughts on the subjects and mode of baptism: no wonder then he should be concerned for their establishment in the truth, who by his instrumentality were brought to embrace it.

He can now with unspeakable pleasure declare that those of his people who were wavering in their views relative to baptism, are fully confirmed in the good sentiments they

first received on the subject; and hoping others may be benefited by the same remarks, in compliance with the request of his dear friends—the equal friends of truth, he has put to the press the substance of what he delivered from the pulpit.

The author making no pretension to learning, and being so situated that he cannot avail himself of the abilities of any of his friends, conceives he has a claim upon christian candour, should any read this Sermon capable of exercising sound criticism. He flatters himself that it will be found sufficiently correct for plain readers, and for the benefit of such he professedly labours. Men of talents consult writers of ability and learning, and therefore need not to read a single sermon for information; but the poor have neither time nor penetration sufficient for copious and critical writers, and consequently a plain concise sermon will be most acceptable to such.

Praying that the Divine blessing may attend it, as far as it is consistent with the sacred volume, the author subscribes himself,

Reader,

Thy servant in the Gospel,

J. E.

Coventry, Nov. 16, 1809.

A SERMON, &c.

MATT. XXVIII. 19.

GO YE, THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

THESE are the words of the Lord Jesus Christ. The eleven disciples were the persons to whom they were spoken. By them the Saviour authoritatively commands, and the apostles obediently learn his will. The work in which Emanuel instructs his servants, is serious, important, and divine. Lest the greatness of the undertaking should discourage these humble missionaries, or the right of the once insignificant carpenter's son, now gloriously risen Jesus, to commission them be questioned, "All power," saith the Lord of all, "is given me in heaven and in earth; go ye, therefore, and (persuaded of my supremacy, divested of all your scruples) teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and lo, I am with you alway, even unto the end of the world."

"I am with you alway, even unto the end of the world!" saith Jesus: let all who labour in his vineyard say, Hallelujah, amen! The promised assistance of the great Head of the church, was not for the support and encouragement of the apostles only, but for the special anima-

tion of all their successors. Hence we learn that Baptism is a standing and perpetual ordinance in the church of Christ, to be duly administered by the ministers of the Gospel. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In obedience to Christ's command, we purpose administering the ordinance of baptism this afternoon. Let us endeavour then, first, clearly to understand what is divinely appointed, before we pretend to show a scriptural regard for it. What is to be done? "Teach all nations," saith the Son of God. How is it to be done? "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," saith the same infallible Teacher. Here we have an important part of ministerial duty, and a Gospel method for the obedient discharge of it. When we have considered these things separately, we shall be able to exhibit their connexion more properly.

What is to be done?

"Go ye, therefore, and teach all nations," saith the Lord Jesus. The word which we render teach is μαθητευσατε, and more properly rendered *disciple*, or *make scholars*: so the errand on which the apostles were sent was to *disciple* or *make scholars* of all nations. This they were to do by *baptizing*, αυτους, *the same*, viz. all nations, in the name of the Father, and of the Son, and of the Holy Ghost. Having by this initiatory ordinance entered the inhabitants of all nations, as *disciples* or *scholars*, they were to instruct them in the glorious truths of the Gospel, that they might live as becometh the Gospel; διδασκοντες, "teaching them to observe all things whatsoever I have commanded you." "Our blessed Lord, by making use of the words μαθητευσατε, *make disciples*, and διδασκοντες,

teaching, carries our views immediately to μαθηται, *discipuli*, SCHOLARS; and διδασκαλοι, *præceptores*, SCHOOLMASTERS: and thus we are presented with a Christian school with scholars and masters." *

A scholar sometimes signifies one who having finished his studies, is an adept able to teach others. Frequently the term is applied to a learner, actually engaged in his studies, under the tuition of a preceptor. It is very generally put for one who, though he has not yet begun to learn, is simply entered for that purpose. Here let it be observed, that the school term used by our Lord will bear the last idea with equal if not more propriety than either of the former; for the idea of learning does not necessarily annex itself to the term scholar, any further than to denote a person who with a design to learn is entered into a school. But waving this; the nature of the commission evinces that the apostles of our Lord, were to disciple or make scholars of all nations, not by perfecting nor promoting the knowledge they already had, but by initiating them into the Gospel dispensation by baptism, that they might afterward be instructed in the truth. In general then baptism was to precede teaching, or at least instruction was to be imparted by the administration of it. "Disciple all nations, BAPTIZING them; and baptize in the name of the Father, and of the Son, and of the Holy Ghost, TEACHING them."

At that time darkness most eminently covered the earth, and gross darkness the people. The light and privileges of the Gospel were to be carried as far as the darkness

* Edwards's Reasons for renouncing Antipædobaptism, p. 187. a masterly and unanswerable work; worthy the perusal of every lover of truth.

and misery of sin prevailed. No nation was exempt from the former, and no nation must be denied the benefit of the latter. The commission therefore is general: "Go ye, and teach ALL NATIONS," every kingdom, and all of every kingdom, "to do whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world." But,

How is it to be done?

This is the second thing to be considered; and we are informed it is to be done by the administration of the ordinance of baptism. "Go ye, and disciple all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost."

While we stand astonished at the important errand on which the disciples of our Lord Jesus were sent, we cannot but be equally struck with the simplicity of the method prescribed for the execution of their work: "Go ye, and disciple all nations," saith the blessed Redeemer: inimitable undertaking! Yet to be undertaken by the apparently insignificant followers of the Son of Man. How then is it to be done? "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Astonishing injunction! Mahomet and his followers must use the sword and deceit to establish his cunningly devised fable! Antichrist becomes formidable by popish deceptions and cruel compulsions! But all nations are to be initiated in the religion of Jesus by the administration of the ordinance of baptism! This was not to be the only means of discipling the nations; for travelling, preaching, praying, &c. must needs have been eminent parts of their sacred employ. To unfold the nature and enforce the laws of Messiah's kingdom, was a more than ordinary work, and required the use of more

than ordinary means, but this was to be one among the rest: "Go ye, therefore, and teach all nations, baptizing them." The word βαπτιζοντες, which is here used by our blessed Lord, is exceedingly ambiguous. 'Tis true it is literally washing, from βαπτιζω, *baptizo*, *mergo*, *lavo*, to wash; but as there are divers ways of washing, *viz.* by plunging, sprinkling, pouring, &c. so there may be divers ways of baptizing too. Some aver the word signifies immersion and immersion only; others presume it equally imports sprinkling; but it is evident, though it has been used for all the modes of washing, by sprinkling, pouring, plunging, &c. it does not express any one of them, but *washing* and *washing only*. Thus far were Emanuel's servants instructed in the form or mode of the ordinance of baptism; they were to wash; and hence it is safely inferred the application of water is essential to baptism. But as water may be applied by immersion, sprinkling, or pouring; the ordinance is rightly administered by any one of the methods particularized. "Go ye, therefore, and make scholars of all nations, washing them."

But whether they baptized by sprinkling, pouring, or plunging, (a matter evidently undetermined in their commission,) they were to do it in the name of the Father, and of the Son, and of the Holy Ghost. They were to make a public profession of their faith in the Trinity and Unity of the Godhead, and dedicate to the service of the Triune Lord all to whom it was adminstered. The Personality and Unity of the Father, Son, and Holy Ghost, are essential to the covenant of grace, of which baptism is the initial sign, and therefore in the administration of the baptismal ordinance, special regard is ever to be had to God the Father of his people in Christ Jesus by the Eternal Spirit.

In this, as in many other instances, it is very obvious

the Lord Jesus Christ never encouraged an intemperate zeal for modes and forms. The term baptism has necessarily annexed to it the ideas of person, manner, and place, yet Jesus saith nothing of any one of them. Whether believing adults are the only proper subjects, is not to be ascertained here. What quantity of water is to be used, or how that quantity is to be applied, the Saviour does not say. If any contend for a river or well being the place where men ought to be baptized, they cannot support either idea by this text. All these things were to be regulated by existing circumstances; the use of water, in the name of the Triune God, being all that Jesus commanded. "Go ye, (my disciples,) and μαθητευσατε, *disciple* or *make scholars* of all nations, βαπτιζοντες, *washing* αυτους, *the same*, in the name of the Father, and of the Son, and of the Holy Ghost."

We have noticed what the disciples were sent to do, and one means of doing it. The connexion of these things comes now to be considered. "Go ye, and make disciples or scholars of all nations," contains the work; and one method of executing it is, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

A disciple or scholar, (for *discipulus*, in Latin, and *scholar*, in English, are exactly the same,) sometimes signifies one who being an adept is able to teach others. The apostles could not make any, much less all nations, scholars of this sort by the administration of baptism. Or, supposing it possible, it is certain the Lord Jesus Christ did not command them to make all they baptized able to teach others; if he did, the messengers of truth were manifestly disobedient, for numbers were baptized by them who were not capable of affording any, the least instruction to their fellow-creatures. If it be said the dis-

ciples of our Lord were commanded in these words first to teach, and hereby make them scholars, and afterward to baptize, and by baptizing to receive them, as such, into Christian fellowship; it is granted that the ordinance of baptism is very properly considered a professing ordinance, and therefore adults, made wise unto salvation, are very consistently by baptism received into the church of Christ. But no such idea is founded directly on these words; in which it is plain Christ saith nothing of TEACHING *before* but only *after* BAPTISM.* "Go ye, therefore, and μαθητευσατε, *make scholars*, of all nations, baptizing αυτες, *the same*, in the name, &c. διδασκοντες, *teaching*, &c." Disciple, baptize, teach; or disciple, baptizing; baptize, teaching.

We have observed that the term DISCIPLE OF SCHOLAR frequently denotes one actually learning; who has neither to begin nor yet has finished his studies. Such kind of disciples were doubtless baptized by the apostles, but were never made so by the act of baptizing. Baptism, however, being an instructing ordinance, those who had begun to learn were hereby made more acquainted with the truths of the Gospel than unbaptized heathens, and might be considered, therefore, as actually learning while being baptized. The defilement of the soul by sin; the efficacy of the blood, the atoning precious blood, of Christ; the nature of Divine influence; the freeness of sovereign mercy; and the perpetuity of gracious supplies; are the grand articles taught us by Christian baptism. Hence the propriety of *water* being used in this standing ordinance of the church: for water being applied for purifi-

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* See Bishop Beveridge's remarks on the passage, Private Thoughts, Part ii. p. 39.

cation, supposes previous defilement; when properly applied cleanses; freely flows; and never fails. The souls of men are completely contaminated; "From the crown of the head to the soul of the foot, full of wounds, bruises, and putrifying sores." But the blood of Jesus, shed for the remission of sins, removes the guilt of all transgressions away, and makes the believing soul an heir of glory! The Spirit of God divinely operates upon the blood-bought soul, and makes it meet to enjoy the kingdom above! And all of rich free discriminating grace! grace flowing to the chief of sinners! and flowing freely as water! Is any thing more needful to endear to us the riches of Divine grace? Blessed be the God and Father of our Lord Jesus Christ, for his abundant goodness in revealing the perpetuity of gracious supplies, not symbolically only, but unquestionably: water, in baptism, speaks the pleasing truth, and Heaven ratifies it, saying, "I will never leave you nor forsake you."

It has been remarked, that the only idea necessarily annexed to the term scholar or disciple is one entered with a design to learn. Baptism is an initiatory ordinance, introducing the subjects of it into a visible state of discipleship. These ideas perfectly accord, and well illustrate the Saviour's command, and duty of the apostles. "Go ye, therefore, and DISCIPLE, *make scholars, enter for instruction*, all nations; BAPTIZING, *administering the initiatory ordinance*, designed for the introduction of men into a visible state of discipleship. In this sense the apostles might make scholars baptizing them; and scholars of this sort the Saviour sent them to make by baptism. Hitherto the Jews only had been entered or admitted into covenant with God, but the time was come when Gentile nations were to be entered too. Hence the extent of their commission, "Which is very large indeed, not being

directed to some few particular persons, but to nations; not to some particular nations only, but to all nations: *Go ye, therefore, and disciple all nations*; or, all the world, as it is, Mark xvi. 15. This was that which the prophet Isaiah, or rather God by him, foretels, Isaiah xlix. 6. which our Saviour himself seems to have respect unto, Luke xxiv. 46, 47. The meaning thereof, in brief, is this,—That though the *Jews* hitherto had been the only people of God, and none but they admitted into covenant with him, now the *Gentiles* also are to be brought in, and made confederates or copartners with them in the covenant of grace; that the partition-wall being now broken down, the Gospel is to be preached to all other nations as well as the Jewish; *Christ* being now come to be *a Light to lighten the Gentiles*, as well as *the Glory of his people Israel*." *

The words thus illustrated lead us to observe, that the ORDINANCE of BAPTISM is to be regularly administered, in the church of Christ, under the GOSPEL DISPENSATION, for the INTRODUCTION of proper subjects into a VISIBLE STATE of DISCIPLESHIP.

Enquire we then,—

BY whom it is to be administered?
To whom it is to be administered?
And, How it is to be administered?

First, BY WHOM.

The commission was primarily given to the eleven disciples of our blessed Lord, after his glorious resurrection from the dead. They were the persons, and they only, who had their authority immediately from the fountain

* Private Thoughts, Part ii. p. 41.

head, Jehovah Jesus. All this is necessarily implied, and indeed sufficiently manifest, in what we have already advanced upon the text; consequently nothing needs be here said for the confirmation of it.

In the text itself more is *implied* than *exprest*. The eleven apostles only are exprest as the persons commissioned by the Son of God; but thousands and tens of thousands are evidently implied. "I am with you alway," saith Jesus, even unto the end of the world!" A truly precious promise, if understood as being made to the numerous successors of the disciples, as well as to themselves; but almost without meaning if limited to them and their day. The stability of his interest, whose kingdom is an everlasting kingdom, among other things, is intended in the Saviour's declaration. We may then with safety infer, the ministry of the word, the ordinance of baptism and the supper of the Lord are perpetual means of grace in the church of Christ, and to continue till the end of time. If so, the apostles must have their successors till the end of the world, for they are not. "How shall the people hear without a preacher?" To these successors the promise is made, and they were indirectly, yet authoritatively, commissioned in these words, "Go YE, therefore, &c."

But who are the successors of the apostles? Faithful ministers of the Lord Jesus Christ. But whom may we consider the faithful ministers of Jesus? All who, like the ELEVEN, have a DIVINE and HUMAN call to the office, and are obedient thereto. A *divine* and *human* call the disciples had, being called immediately by the Lord Christ, who is God manifested in the flesh; Emanuel, God with us. It is now as at the beginning; no man is a minister of the truth but he who is called of God, as was Aaron. Innumerable excellencies; inimitable abilities;

stores of knowledge, will never make a man a good minister of Jesus Christ without a call from God. All whom God sets apart for ministerial work he calls to it, and qualifies them for it, by the anointing of the Holy Ghost. On the contrary; no pretensions to a divine call, can justify a man usurping the sacred office; as all do who have not a human call,—a call from men. Real holiness of heart; extensive knowledge of the Scriptures; pretended usefulness in the work, will never be all that is needful to qualify a pastor; he must have too a regularly received authority from man. Divine Providence has seen fit to make the ministry partly *human* and partly *divine:* DIVINE as it regards God, the soul, and eternal truths; HUMAN, as committed to man, for the benefit of men, and relating in many respects to this world. This two fold call, therefore, is essential to, and really forms the ministerial character; whose province it is to preach the Gospel, and administer the sacraments.

Enquire we,

Secondly, To WHOM.

BELIEVING ADULTS are unquestionably proper subjects of baptism. "The infallible guide in all matters of religious faith and practice, tells us, that the apostles baptized such as had their hearts opened to believe the things they taught—such as repented of their sins—such as believed in Christ and the Christian religion, had the answer of a good conscience, and would submit to this ordinance out of love, and in obedience to our Lord Jesus Christ. Their language runs thus:—*If thou believest with all thine heart, thou mayest. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And when they believed, Philip preaching the things concerning the kingdom of God, and the name of*

Jesus Christ, they were babtized both men and women. From these passages of Scripture it appears, beyond all dispute, that those are right who baptize upon a profession of *repentance towards God, and faith in our Lord Jesus Christ;*"* if the persons baptized received not the outward visible sign in their infancy. To attempt a demonstration of this incontrovertible point, is comparable to the folly manifested in an attempt to prove there is a sun in the firmament, while with pleasure we behold the shining light, and feel the cheering rays of that heavenly luminary. Who questions the propriety of baptizing believing adults? None that I ever heard of. To prove it then, is to prove what all believe and that which needs no proof. But the secret is, a noise is made about adults being the proper subjects of baptism, on a profession of repentance and faith, that the ignorant may infer, what has nothing to do with the premises, *infants* are *improper* subjects; as though evincing adult believers are received into glory when they die, evinced that all infants are, at their death, shut out of the heavenly world. *Revera impositio admirabilis !!!*

Impositio est: for though believers are proper subjects of baptism, they are not the ONLY proper subjects; INFANTS have an *equal*, if *contested*, RIGHT to the Gospel ordinance. All the arguments ever produced for the confirmation of the propriety of baptizing believing adults, never did,—or were thousands and tens of thousands more produced to the same purpose, never would,—amount to one proof against infant baptism. Antipœdobaptists generally presume if one be right, the other must be wrong: but pœdobaptists conceive, both may be right; that

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* Butterworth's Repentance and Baptism considered, and Sermon on Acts ii. 38. p. 23.

believers' baptism no more sets aside infant baptism, than the baptism of infants sets aside the baptism of believers. There is no such thing as arguing from the one to the other; they are perfectly distinct points: proving the baptism of adult believers to be right is one thing, and demonstrating the baptism of infants to be wrong is another. Let our antipœdobaptist brethren then be assured, when they have proved the baptism of believers to be scriptural, they have not proved the baptism of infants to be unscriptural: on the other hand, we cheerfully acknowledge, when we have supported infant baptism, we do not imagine we have weakened the cause of adult baptism. Our object is not to rob believers, but to maintain the rights and vindicate the privileges of helpless injured infants.

Can it be then, that INFANTS as well as believers, have a perpetual right to the ordinance of baptism? It not only *can be*, but really *is so;* the *covenant existing between the blessed God and the visible church,* REQUIRING *the administration of baptism,* to the INFANT SEED of *professing* believers. That there is an existing covenant between God and his church, is not questioned by any who believe in revealed religion. The only enquiry is, Does the covenant include INFANTS with adults? "To the law and to the testimony." Gen. xvii. It is particularly recorded, that God has taken children into covenant with their parents. Read the substance of the chapter; v. vii. "I will be a God unto thee and thy SEED; not for a short time only, but, "in their generations for an *everlasting* covenant." *We then who are of faith, are blessed with faithful Abraham.* God has never altered the covenant he revealed to him, but has confirmed it in making it known to us. The substance of all is still, God is our God, and we are his people. And as God is now the God of his people, through the Mediator of the covenant, so

he was in the days of Abraham. Gal. iii. 16. *Now to Abraham and his seed were the promises made, and the covenant was confirmed of God* IN CHRIST. All the promises are yea and amen in Jesus, unchangeably the same. *The law*, therefore, *which was four hundred years after, could not disannul the promise, and make it of none effect.* And shall we suppose the promise was made void, when Christ came into the world to augment our blessings, and bring life and immortality to light by the Gospel? The Holy Ghost saith, *The promise*, under the Gospel, *is unto you and your* CHILDREN. If, indeed, the covenant we are interested in, be a different covenant to that the Israelites were under, it follows, that God has entered into THREE covenants with man: one with Adam; a second with the Israelites; and a third with the Gentiles. We know, however, there are but TWO covenants,—that of works and that of grace. Either then the Israelites were under the former or the latter; if under the former, they are all gone to hell for violating the conditions of it; if under the latter, they were interested in the same covenant as we are. Let us rather conclude, we are under the covenant Abraham was, than for a moment entertain an idea of the damnation of the father of the faithful; and with him devote our children to God.

If God designed any alteration in the covenant, under the Gospel dispensation, surely the prophets, who foresaw Christ's glory and wrote of his day, would have predicted a point of so much importance. But where do the prophets foretel the dissolution of the covenant made with Abraham? The enlargement of the church; the confirmation of the covenant; the increase of privileges; the rejection of the Jews; the calling of the Gentiles; are truths they dwell much upon; but so completely op-

posed to the idea of a new covenant, that they necessarily imply the continuance of the good old way.*

More especially it is evident, from the New Testament, that God has not established another covenant, nor altered that made with Abraham and his seed. The Israelites, who were once in visible covenant with God, are now rejected of the Lord; and the Gentiles, who, prior to the coming of Christ, were denied the privileges of the covenant, are now manifestly interested therein: but this revolution in the exteriors implies no alteration of the essence of the covenant; for it is but a breaking off some fruitless branches, and grafting in of others, while the old stock remains the same. Rom. xi. Our Lord, who knew well his Father's will, teaches us to conceive of it as the letting out a vineyard to another people; the transferring of a kingdom from one nation to another. The vineyard, when let out to a new dresser, is not a new vineyard; nor is a kingdom that which never was before, when a new people inhabit it. Matt. xxi. 33—41. we have a parable, designed to convince the Jews of the Divine equity, (not in destroying the old covenant and establishing a new one, but) in taking the old covenant from the ancient people, and establishing it with the Gentiles. The application of the parable, *v.* 43, runs thus: *Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of righteousness.* The Gentile church is not a new one, but that which was from the beginning; for a book cannot be considered a new work when it is but a new edition of it. "Taking away and giving cannot import a change in the

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* See the Appendix to Clark's Collection of the Scripture Promises; and Dr. Williams on the Prophecies.

thing taken and given; but a transfer, the passing of the same thing from one to the other. The kingdom given to the Gentiles was the same that was taken from the Jews. Would we know what was to be the church state among the Gentiles, we have only to learn what it had been among the Jews: for in both cases the church state is the same. As the church state among the Jews consisted in the membership of adults and infants, the church state among the Gentiles must consist of adults and infants too:"* for it is the same kingdom given to another people. Time was, when it was the great affliction of the Gentile world, that none but Jews and their children, were in visible covenant with God; but in the Redeemer's day the partition wall was broken down, Eph. ii. 14. and Jews and Gentiles were made ONE IN CHRIST. *For he is our peace who hath made both* ONE, *and hath broken down the middle wall of partition between us.*

But though the covenant is the same, yet the dispensation is vastly different. The different nature of the dispensation, however, is so far from excluding infants, that it forms a cogent argument for their reception. The present dispensation is infinitely more glorious than the former, and is spoken of by the great apostle as a better testament, Heb. vii. 22.—a better covenant, Heb. viii. 6. and as better things, Heb. xi. 10. It is certain the privileges of the Jewish dispensation were exceedingly great, and one of the greatest was the membership of their infant seed. But the privileges of the Christian dispensation are greater still; as the incomparably laborious apostle proves in the Epistle to the Hebrews. But if the Gospel sets aside the reception of infants, the privileges of the

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* Edwards's Reasons for renouncing Antipœdobaptism.

present dispensation, though more numerous, are not comparable to the privileges of the former dispensation: for whatever we may glory in that the Jews could not, the admission of their children will out-balance them all. If, therefore, the children of professing believers are not to be received into the visible church; Christ came, not to increase, but (infernal suggestion!) to decrease our blessings. Moreover, if by the present dispensation of the covenant, infants are cut off, they are cut off, (to use the words of the judicious Henry,) "either in JUDGMENT or MERCY; not in *judgment*, for where did they, as infants, commit a forfeiture? Not in *mercy*, for it can neither be a benefit to *them*, nor to *their parents*, nor to the *church* in general. If then professing parents did formerly bear their children to the Lord, why do they not still? To deny church membership to the seed of (professing) believers, is to deny privileges to those who once had them, and who never forfeited them. It is in effect to deliver the children to Satan, as members of his visible kingdom; for I know no mean between the kingdom of darkness and the kingdom of light."

If it be said, by way of objection; seeing then you are under the same covenant as the Jews, and want the same privilege of making infants members of the visible church, be consistent, and as they did, so do you; *i. e.* circumcise them; it is easy to reply: Being under the same covenant as were the Jews, we have a right to all their privileges, and consequently to that of introducing our children into a state of church membership; yet, the dispensation of the covenant being changed, we must introduce them by the sign of that dispensation we are under, as the Jews formerly introduced them by the sign of the dispensation they were under. And I seriously enquire, are not infants as meet subjects of baptism as they were of circumcision?

Unquestionably they are. If baptism requires qualifications, &c. so did circumcision: and as baptism lays its subjects under obligations, &c. so did circumcision: if baptism be denied infants, under a pretence of their want of qualifications for, or incapacity to act consistently with it; for the same reasons, circumcision might have been denied to the children of Abraham, Isaac, and Jacob. Do they not signify the same things? Yes: both point out the depravity of the soul; the efficacy of divine grace; and the putting off the body of sin in virtue of Emanuel's death. Why then not administered to the same subjects? Nay, is not baptism the substitute for circumcision? Heb. x. 1. we are informed, the law was a shadow of good things to come. Now circumcision was a part of the law, and either pointed to some good thing under the Gospel or nothing; if to any thing, what but baptism? To baptism it did point; and, therefore, baptism, as circumcision, is to be administered to infants; for Christ Jesus *was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers*, Rom. xv. 8. But if Jesus Christ set aside the reception of infants, how was he a minister of the circumcision, confirming the promises made unto the fathers? I am not ashamed to infer, from these reflections, that the covenant existing between the blessed God and the visible church, requires the administration of baptism to the INFANT SEED of professing believers.

The practice of primitive Christians well accords with, and considerably corroborates, the preceding remarks. Acts xvi. 15. we read of Lydia and her HOUSEHOLD being baptized;—Acts xvi. 33. it is recorded; He (*viz.* the jailor) and ALL HIS were baptized. 1 Cor. i. 16. Paul tells us, he baptized Stephanus and the HOUSEHOLD. Let other parts of Scripture illustrate these: Heb. xi. 7.

notice is taken of Noah's preparing an ark, to the saving of his *house:* here the term house stands for parents and children. 1 Tim. iii. 4, 5. we learn one qualification for a Christian bishop is, *to rule well his own* HOUSE; does the term here include children? read what follows: *having his children in subjection.* Gen. xlv. 18. Pharaoh's command runs; *take your father and your* HOUSEHOLDS, &c. and v. 19. Households is thus explained; *take your waggons for your little ones, and wives,* &c. Gen. xlv. 5. we are told, *the sons of Israel caused Jacob their Father, and their* LITTLE ONES, *and their wives,* &c. Though children are not necessarily implied in the term house, household, &c. yet it is manifest, from other texts, no one can prove children are not implied: Pœdobaptists therefore are justifiable in presuming children are included.

The evidence arising from the practice of primitive Christians, in favour of infant baptism, would not, I confess, be perfectly satisfactory, if we were in possession of no information but what Scripture history contains: but we have the pleasure of announcing that Vossius, De Forbes, Dr. Hammond, Mr. Walker, and Mr. Wall, truly eminent writers, have considered, most minutely, the testimony and authority of almost every ancient writer that has said any thing upon the subject; and harmoniously agree in declaring, that infants were baptized in the apostolical age.

If it be asked how or when the practice of infant baptism came to be opposed, if it were indeed practised in the apostolical age? we answer: In the year 1505 was born, in Friezland, one MENNO, who, becoming a warm opponent of the baptism of infants, was so unhappily successful, as by his instrumentality to raise a considerable party; which was called, after his name, MENNONITES. In some parts they were soon numerous; and in Holland,

Germany, and the North, they were called ANABAPTISTS; and underwent great persecutions. After the death of Charles the First, when the constitution of England was dissolved, and the monarchy changed into a commonwealth, *presbyterianism* took place of *episcopacy*, and the penal laws against dissenters were abolished. This was a favourable time for sects and parties to make a stir; and the opportunity was embraced, among others, by antipœdobaptists; who now, for the first time, began to flourish in England. The first antipœdobaptist church was founded in London in the year 1640, of which one Mr. Jesse was chosen pastor.* By united exertions, they are now become a considerable body of dissenters, yet exceedingly few compared with the pœdobaptists, who still regard the practice of the primitive Christians.

In addition to what has been said, on the nature of the covenant existing between the blessed God and the visible church, and the practice of primitive Christians, we may observe:—Infants are capable of all spiritual blessings in Christ Jesus; blessings infinitely greater than any rites or ceremonies under heaven; even justification, sanctification, and glorification. Not one infant is taken into eternity, but what is received up into glory. Nothing unholy, nothing unclean, can enter the realms of bliss: but children are conceived in sin, shapen in iniquity, and born completely depraved: how then can they be admitted through the gates into the city? They are first sanctified by the Eternal Spirit, who has testified, *without holiness no man shall see the Lord*. Are any sanctified who are not justified? Verily not: sanctified infants, are justified infants; justified from all original guilt in the righteous-

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* Palmer's History of the Nonconformists.

vide Abram: Ross

ness, the perfect righteousness, of Jesus Christ. Infants then are capable of acceptance in the Beloved, renovation by the Spirit of Grace, and of everlasting glory too! Are they capable of Heaven's best gifts, and not of the less favours? Is the substance enjoyed by them? why then is not the shadow granted them? Surely, if the thing signified may be possessed by children, the sign ought not to be denied to them. The apostle's method of reasoning justifies this: *If God spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?* If the greatest favour was not withheld, how shall the less blessing be denied? In imitation of St. Paul, we argue: If justification, sanctification, and glorification, are conferred upon infants, how shall we refuse to administer baptism to them? If eternal privileges are theirs, shall temporal favours be withheld? God forbid! "But the Scripture requires, repentance toward God, and faith in our Lord Jesus Christ, to precede baptism; infants can neither repent nor believe; therefore infants are not to be baptized." A mighty argument indeed! yet the principal, if not the only one, produced for the support of antipœdobaptism. Smile at its insufficiency, while it is thus easily answered:—The Scripture requires repentance toward God, and faith in our Lord Jesus Christ, to precede justification, sanctification, and glorification; infants can neither repent nor believe; therefore infants are not to be justified, nor sanctified, nor glorified! What then? Oh, cruel antipœdobaptism plainly tells us at once, they must be damned! Whether it is acknowledged or not, the system implies as much. Indeed the cause cannot be maintained, unless this idea of infant damnation be established. If this be done, the antipœdobaptist fabric will prove invulnerable; if it be not

done, it must finally fall to the ground, and lie in eternal ruins. For, while the Scripture requires repentance and faith, to precede justification, sanctification, and glorification, we know infants, though incapable of repentance and faith, are nevertheless justified, sanctified, and glorified. If they may be justified, &c. without faith, may they not be baptized without faith? Surely they may. If it be so, that infants cannot be baptized, seeing they have not the faith the Scripture demands evidence of; it must be too, that infants cannot be saved, seeing they have not that faith the Scripture declares to be essential to salvation: *He that believeth not shall be damned.* But, glory to God in the highest! infants, though they believe not, are capable of salvation; and, if capable of salvation, they are much more capable of baptism. Moreover, while antipœdobaptism secures the eternal destruction of all departing infants, it actually secures their departure too. For, saith the Scripture, *If any will not work, neither should they eat:* infants cannot work, therefore, infants must not eat. Thus antipœdobaptism (provides though undesignedly) for the present starvation and future damnation of our infant seed. Hail, pœdobaptism!

"How charming is *thy* voice!
"How sweet *thy* accents are!

Infants, beloved objects, and gifts of heaven! though they cannot work, are to be nourished by their parents; though they cannot believe, when they depart hence, having a title to, and meetness for, heaven, are received up into glory. Exulting in these truths, we rejoice to baptize them, in the name of the Father, and of the Son, and of the Holy Ghost.——This leads us to enquire,—

Thirdly,—How is this ordinance of Baptism to be administered?

Go ye, therefore, and disciple all nations, βαπτιζοντες, (from βαπτιζω, *to wash,*) *washing*, the same, in the name of the Father, &c. If this is a just translation of the original, it is certain, nothing decisive, respecting the *mode* of baptism can be gathered from the text.* I do not express any doubt of the translation being just, because other passages are necessarily so understood, and therefore, leave the controverted point undecided. Take a few instances: Luke xi. 38. *And when the pharisee saw it, he marvelled that he had not first washed,* εβαπτισθη, BAPTIZED, *before dinner.* Again; Mark vii. 4. *And when they come from the market, except they wash,* μη βαπτισωνται, EXCEPT THEY BAPTIZE, *they eat not.* And again: *Many other things there be which they have received to hold, as the washing,* βαπτισμους, BAPTISMS, *of cups and pots, brazen vessels and of tables.* Yet again: Heb. ix. 10. *Which stood in divers meats and drinks, and divers washings,* διαφοροις βαπτισμοις, DIVERS BAPTISMS, &c. The citation of these passages, is sufficient to show, that βαπτιζω, does not express plunging, nor dipping, nor pouring, nor sprinkling; but simply and plainly WASHING. Neither pœdobaptists nor antipœdobaptists can boastingly appeal to the original, as sanctioning their conduct; it affords no footing for either; but, invites them harmoniously TO WASH, in the name of the Father, and of the Son, and of the Holy Ghost.

Let us attend, secondly, to the circumstances of baptism, and learn, if possible, how the ordinance is most scripturally administered. The places chosen for this

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* See page 9.

purpose were sometimes rivers; and we read of many waters, and of the river Jordan, and Enon. This, at first sight, seems to favour immersion; but, on admission of the possibility of rivers being used for baptism, without baptizing by immersion, still leaves it doubtful. Indeed there is no way of proving that any were ever in the water at all, when they were baptized. True, we read, they were baptized, of John, *in* Jordan; they went down *into* the water; and Jesus *came up* straightway *out of* the water when he had been baptized. But every one almost knows that the sense of the prepositions, εν, εις, εκ, and απο, is so indeterminate, that where they are rendered in, into, out of, &c. they may, with equal propriety, be read, nigh, near, at, by, to, from, &c. And that they should be thus taken, in the passages relating to baptism, we are induced to think, on the supposition that they had not those conveniences, or changing their dress, and for accommodating the different sexes which baptism by immersion requires. This, I grant, is but supposition, and amounts to no proof at all; and, like the idea first mentioned, which seemed to favour the notion of immersion, leaves the matter undecided. It is not easy, however, to conceive how the three thousand could be baptized by immersion, if at all probable that the jailor and all his were plunged; nor can every one be easily persuaded; that the practice of plunging, is consistent with that decency and order required by the Gospel.

Hitherto nothing decisive has been advanced on the mode of baptism. The word made use of to express the ordinance, signifies washing, and is used for all modes of washing, by sprinkling, pouring, plunging, dipping, &c. The Scripture circumstances of baptism only lead to the one or the other conclusion, as fancy dictates, not as reason directs; yet leaves the idea of sprinkling every way as

probable as that of plunging. There is one thing more to be noticed, which, I do not scruple to aver, is, to me, perfectly satisfactory:—The ordinance of baptism is an outward sign of an inward grace; and prior to the administration of it, under the Gospel dispensation, was itself represented under the former dispensations. Now as the sign and thing signified ought to agree, it will be found that sprinkling is the most proper mode of administering this ordinance.

Baptism is significant of the efficacy of Jesus' blood, and the necessity of its application. Would we know how water should be applied in baptism to the body, let us see how the blood of Christ is applied to the soul. In Heb. xii. 22. the apostle makes use of these words, *Having our hearts* SPRINKLED. Hereby he would induce us humbly and confidently to draw nigh to God, assuring us of the efficacy of Jesus blood, to cleanse us from a foul and guilty conscience. Read *v.* 19—22. Paul, bearing testimony to the superiority of the Gospel over the Jewish dispensation, that he might engage us to constancy in our profession, among other things tells us, Heb. xii. 24. *We are come to the* BLOOD *of* SPRINKLING, *which speaketh better things than the blood of Abel.* The same idea occurs, 1 Peter i. 2. where it is written of the *elect, according to the foreknowledge of God the Father,* that they are chosen *through sanctification of the Spirit unto obedience and* SPRINKLING *of the* BLOOD *of Jesus.* Here the blood of Jesus, in its application, is uniformly spoken of under the idea of SPRINKLING; how then is the application of it represented by the immersion of the body in water? Surely the SPRINKLING of WATER, best represents the BLOOD of SPRINKLING.

The communication of the graces of the Holy Ghost to the soul, we presume, is figuratively expressed in baptism.

"The considerations which lead to this, are such as follow:—1. They both agree in name. The influences of the Holy Ghost on the soul are called baptism, and so likewise is the external application of water. The term baptism, when used to express the influence of the Holy Spirit, takes in both his extraordinary and saving influences, Acts i. 5. 1 Cor. xii. 13. And as these have sometimes taken place in the same persons, the term 'baptize' has been used to express both, Acts x. 44—46. compared with Acts xi. 16—18.——2. They are often associated in Scripture. How commonly do we read such words as these; *I indeed have baptized you with water, but he shall baptize with the Holy Ghost.* The reader will find this form of speech in the following places: Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5. and xi. 16. ——3. Their mode of communication is expressed in the same way: *I baptize you,* εν υδατι, *with water, but he shall baptize you,* εν πνευματι αγιω, *with the Holy Ghost.*"* Now whatever idea the term *baptize* bears in one case, it must in the other. If in the baptism of water it signifies to dip, it must signify the same in the baptism of the Spirit: for, the baptism of water is an emblem of the baptism of the Spirit. How then were they baptized, with the Holy Ghost, to whom the promise was first made? It came upon them; was shed forth, was poured out, and fell upon them: we never read of their being dipped in the Holy Ghost; but according to the prophecy, Isa. lii. 15. when Jesus sent the Holy Spirit, *He* SPRINKLED *many nations.* To make water baptism properly represent the Spirit's influences, therefore, it must be administered by SPRINKLING. Ezek. xxxvi. 25—27.

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* Edwards's Reasons for renouncing Antipœdobaptism.

We have considered baptism as a sign; let us look at the signs of baptism. Baptism not only represents, but has been represented. 1 Pet. iii. 20, 21. we are informed that Noah's ark was a figure of baptism. We have an account of the ark and flood, Gen. vi. vii. Now was the ark plunged? Did the waters cover or sprinkle it? Every one who credits the history believes the ark went upon the face of the waters, and not under them; and therefore was only SPRINKLED with the descending showers.

1 Cor. x. 1, 2. the apostle leads us to regard the passing of the Israelites through the Red Sea as typical of Christian baptism. The history of this memorable event we have Exod. xiv. Examine the account, and you will find they (*the Israelites*) passed through on dry ground, which they could not have done had they been covered with water. Now the *Egyptians* were *plunged*, and plunged to some purpose; for, at the command of God, the divided waters closed upon them, and they were drowned. Not wishing to have *Egyptian baptism*, then, we will be content with the *baptism of the Israelites*, who were SPRINKLED with the sprays of water occasioned by the parting of the sea with a strong east wind.

From the whole we infer, INFANTS are proper subjects, and SPRINKLING is a scriptural mode, of baptism: GO YE, THEREFORE AND MAKE DISCIPLES OF ALL NATIONS, WASHING THE SAME, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: TO WHOM BE ALL HONOUR AND GLORY FOR EVER AND EVER. AMEN.

THE END.

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